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YEAR-BOOK OF SOCIAL JUSTICE

Advent 1919 - Advent 1920

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(Society)

A CHURCH YEAR-BOOK OF SOCIAL JUSTICE

ADVENT 1919—ADVENT 1920

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ADVENT 1919—ADVENT 1920

COMPILED BY
THE SOCIETY OF THE COMPANIONS
OF THE HOLY CROSS
UNDER THE AUSPICES OF THE SOCIAL SERVICE COMMISSION

Behold I make all things new.
Revelations XXI, 5

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FOREWORD

The social nature of Christianity has not always been commonly recognized, nor has the essentially Christian character of much so-called "secular" thought about the social order. It is the merit of this happy "anthology" that it levies contribution on so many thinkers, who have given and are giving themselves to the consideration of the amelioration of the human lot. The compilers are a group of devoted and serious-minded Churchwomen pledged to intercession for justice and unity, and to simplicity of life. Like wise stewards, they have brought forth from the common treasury of religious experience things old and things new, thereby demonstrating the continuity of the present with the past and helping to lay the foundations of a better-ordered future. They feel, and the writer of this word of

appreciation feels, that it is only as our Church-people come to a recognition of the age-long aspect of the social problem that the Church itself can be a helpful factor in transmuting this aspiration into practice. More specifically, it is the note of justice which must be sounded and heeded if the sores of society are to be healed: all we are brethren. It is therefore a pleasure to commend this Year-Book to the consideration and use of the Church and of all others who may find it of value in their own thought and prayer.

FRANK MONROE CROUCH,
Executive Secretary, Joint Commission on Social Service of the Protestant Episcopal Church.

Church Missions House,
Eastertide, 1919

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PREFACE

The Society of Companions of the Holy Cross is glad to offer to the Church this Year Book, in which the attempt is made to suggest the play of Christian and Catholic thought down the centuries on the great principles of social justice which preoccupy our own time. Many schemes for such an anthology might be developed: any one scheme must be fragmentary and unsatisfactory. The plan here adopted bears in mind the social significance of each great Season, and in addition usually takes the key-note for each week from the appointed Epistle and Gospel, introducing the week with brief devotions from the same source. So rich are the Scriptures prescribed by the Church, that often the aspect chosen is only one among others equally valuable.

Today, obedience to the social implications of our holy faith is becoming perhaps for the first time a practical aim: it is recognized by many Christians as the chief hope for the new world of which men dream. At such a time, a Year Book like this should be of special value. Despite numerous imperfections, of which the compilers are keenly conscious, we trust that it may be welcomed by the increasing number of the faithful who care for the application of Christianity to political and industrial life no less than for the extension of Missions and for religious education.

THE EDITORS.

ADVENT I

THE DAY OF THE LORD

V. Blessed is He that cometh in the Name of the Lord.
R. Hosanna in the highest.

For that now is our salvation nearer than when we believed,
Good Lord, we thank Thee.

Sunday—

IT was not warning that our fathers lacked,
It is not warning that we lack to-day.
The Voice that crieth still cries: "Rise up and act;
Watch alway,—watch and pray,—watch alway,—
All men."

Alas, if aught was lacked good will was lacked;
Alas, good will is what we lack to-day.
O gracious Voice, grant grace that all may act,
Watch and act,—watch and pray,—watch alway,—
Amen.

Christina Rossetti: Changing Climes.

Monday—

THE real question everywhere is whether the world, distracted and confused as everybody sees that it is, is going to be patched up and restored to what it used to be, or whether it is going forward into a quite new and different kind of life, whose exact nature nobody can pretend to foretell, but which is to be distinctly new, unlike the life of any age which the world has seen already. . . . It is impossible that the old conditions, so shaken and broken, can ever be repaired and stand just as they stood before. The time has come when something more than mere repair and restoration of the old is necessary. The old must die and a new must come forth out of its tomb.

Phillips Brooks: Sermons, Vol. v.

Tuesday—

THROUGH every conflict the Truth is seen in the majesty of its growing vigor. Shakings, shakings not of the earth only but of the heaven will come; but what then? We know this, that all that falls is taken away that those things which are not shaken may remain.

Bishop Westcott: Christus Consummator.

Wednesday—

IS there but one Day of Judgment? Why, for us every day is a day of judgment, and writes its irrevocable verdict in the flames of its West. Think you that judgment waits till the doors of the grave are opened? It waits at the doors of your houses,—it waits at the corners of your streets; we are in the midst of judgment, the insects that we crush are our judges, the moments we fret away are our judges, the elements that feed us judge as they minister, and the pleasures that deceive us judge as they indulge.

John Ruskin: The Mystery of Life.

Thursday—

IN the anguish of the hour, when kingdoms are rocking to their base, the social structure of modern civilization is strained to the breaking point, and all hearts are full of fear, it may be left only to a few to recognize that this is the coming of the Son of Man on the clouds of heaven. All that many see at the moment is the clouds, for they have forgotten that this was to be the sign of His coming. . . . Even the Church has not yet discerned that the author of this crisis is her Lord who at His great rejection took over the dictatorship of history and taught us to see in every human catastrophe the sign of His Coming.

W. E. Orchard: The Outlook for Religion.

Friday—

BE afflicted, and mourn, and weep. . . . Humble yourselves in the sight of the Lord and He shall lift you up. . . . Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you. . . . Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. . . .

Be patient therefore, brethren, unto the Coming of the Lord.

Epistle of St. James.

Saturday—

THE world is organized for Righteousness, whether it looks like it or not: and God can wait.

R. J. Campbell.

ADVENT II

THE KINGDOM OF GOD

WHEN ye see these things come to pass, know ye that the Kingdom of God is nigh at hand.

That we through patience and comfort of the Scriptures may abound in hope,
We beseech Thee to hear us, Good Lord.

Sunday—

NOTHING is bought for a lower price than the Kingdom of Heaven.

Gregory the Great.

A PRAYER that has no mention of the Kingdom in it is no prayer at all

Rabbinical Saying.

Thy kingdom come on earth.

Monday—

WE look with unquenchable hope upon the vision of that social order foretold by the Hebrew prophets and called by Jesus the Kingdom of God. Behind this world struggle that coming world order is dimly seen. It is the task of organized religion to keep the vision from being obscured by the dust and sweat of the conflict. We summon the generation that is paying the awful cost of this world war, highly to resolve that out of it they shall create some form of world organization that shall turn the instruments of destruction into the means of constructive development, that shall give to every nation and to the last man due share in the ownership and control of the earth's resources and affairs.

Federal Council of Churches, 1917.

Tuesday—

THY Kingdom, Lord, we long for,
Where Love shall find its own;
And brotherhood triumphant
Our years of pride disown.
Thy captive people languish
In mill and mart and mine:
We lift to Thee their anguish,
We wait thy promised Sign!

If now perchance in tumult
The destined Sign appear,—
The Rising of the People,—
Dispel our coward fear!
Let comforts that we cherish,
Let old tradition die,
Our wealth, our wisdom perish,
If so Thou mayst draw nigh!

Vida D. Scudder.

Wednesday—

FOOLISH men imagine that because judgment for an evil thing is delayed, there is no justice but an accidental one here below. Judgment for an evil thing is many times delayed some day or two, some century or two; but it is sure as life, it is sure as death! In the centre of the world-whirlwind, verily now as in the oldest days, dwells and speaks a God.

Thomas Carlyle: Past and Present.

Thursday—

I COME in the little things,
Saith the Lord:
My starry wings
I do forsake,
Love's highway of humility to take:
Meekly I fit my stature to your need.
In beggar's part
About your gates I shall not cease to plead—
As man, to speak with man—
Till by such art
I shall achieve My Immemorial Plan,
Pass the low lintel of the human heart.

Evelyn Underhill: Immanence.

Friday—

I THE Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people; . . . to open the blind eyes, to bring out the prisoners from the prison and them that sit in darkness out of the prison house. . . . Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Isaiah, XLII.

Saturday—

THE Kingdom of God is the first and the most essential dogma of the Christian faith. It is also the last social ideal of Christendom. No man is a Christian in the full sense of the original discipleship until he has made the Kingdom of God the controlling purpose of his life, and no man is intellectually prepared to understand Jesus Christ until he has understood the meaning of the Kingdom of God.

Walter Rauschenbusch: Christianizing the Social Order.

ADVENT III

SIGNS OF THE KINGDOM

THE blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them.

That we be ministers of hope and stewards of the mysteries of God,
We beseech Thee to hear us, Good Lord.

Sunday—

GIVE me the power to labor for mankind;
Make me the mouth of such as cannot speak;
Eyes let me be to groping men and blind;
A conscience to the base; and to the weak
Let me be hands and feet; and to the foolish, mind;
And lead still further on such as thy kingdom seek.

Theodore Parker.

Monday—

BELIEVE me, he who does not think of the wants of the poor is not a member of the body of Christ, for if one member suffers, all suffer.

St. Alphege: Archbishop of Canterbury, Tenth Century.

Tuesday—

IF thou leave that thing which thou art bound to by way of charity, thou dost not worship God discreetly. Thou art busy to worship His head and His face, but thou leavest His Body, all ragged and rent, and takest no heed thereof. Our Lord Jesus Christ as Man is head of a ghostly body, the which is Holy Church. The limbs of His Body are all christened men. Then if thou be busy with all thy might for to array His Head, that is to worship Himself, and forgettest His feet, that are thy children, thy servants, thy tenants and all thine evenchristians, thou pleasest Him not. Thou makest to kiss His mouth in devotion of ghostly prayer, but thou treadest upon His feet and defilest them.

W. Hilton: Fourteenth Century.

Wednesday—

THE comfortable days when one could give to the poor and feel that an obligation had been discharged are past. While charity is still necessary in the midst of the confusion and disorder of our present system, it can be no longer looked upon as an end in itself. Wherever charity is needed it is evident that there is always some cause for that situation. We feel now that we should go back to the source to eliminate the cause of the trouble.

Bishop Paul Jones.

Thursday—

CHARITY urges the Christian to work for his neighbor, but this work may be one of two kinds. It may be what is usually known as charitable work, or it may be what is called social work. By charitable work I mean, for instance, providing for the blind, the maimed, the orphan, the sick, the giving of alms to the deserving poor. By social work, I mean work which aims at preventing poverty, sickness, suffering. Charitable work cures the wound; social work prevents the blow from falling. Charitable work prevents the effects of evil; social work cuts at the root of the evil.

Rev. L. McKenna, S. J.

Friday—

IN discussing the subject of Christian charity we must not overlook the more fundamental grace of justice. The Church must not make benevolence a substitute for justice. It is said that many of the great fortunes in America can be accounted for by the margin between what the laborers of the industry needed and should have gotten for their work and what they actually received. And perhaps the Church of Jesus, as it is formally organized today, has more need for this fundamental lesson of justice than it has for the advanced lesson of benevolence.

The Christian Herald.

Saturday—

TAKE away benevolence from the intercourse of men with each other, and thou hast taken the sun out of the world.

THOU dost not give to the poor what is thine own, thou restorest to him what is his. The earth belongs to all, not to the rich only. Thou art there for paying thy debt, and givest him only what thou owest him.

St. Ambrose.

ADVENT IV

THE COMING OF THE KING

V. Rejoice in the Lord alway.
R. The Lord is at hand.

Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy Kingdom.
Thanks be to God.

Sunday—

SAVE through the flesh Thou
woulds't not come to me—
The flesh, wherein Thy strength my
weakness found
A weight to bow Thy Godhead to
the ground
And lift to heaven a lost humanity.

John Tabb.

THE Incarnation means nearness —the nearness of strength to weakness, of wisdom to ignorance, of wealth to poverty, of purity to uncleanness, of God to man.

Bishop Brent: The Inspiration of Responsibility.

Monday—

IN the person of the Incarnate we see how true it has been all along that man is in God's image: for this is man, Jesus of Nazareth; his qualities are human qualities, love and justice, self sacrifice and desire and compassion; yet they are the qualities of none other than the very God. So akin are God and man to one another that God can really exist under conditions of manhood without ceasing to be and to reveal, God; and man can be taken to be the organ of Godhead without one whit ceasing to be human.

Bishop Gore: The Incarnation of the Son of God.

Tuesday—

WE are led to believe a lie
When we see with not through the eye.
God appears and God is light
To those poor souls who dwell in night,
But doth a human form display
To those who dwell in realms of day.

William Blake: Auguries of Innocence.

Wednesday—

V. Today ye shall know that the Lord is come.

R. And in the morning then ye shall see His glory. *Breviary.*

AS this night was bright
With thy cradle ray,
Very light of light
Turn the wild world's night
To thy perfect day.

Yet thy poor endure
And are with us yet,
Be thy name a sure
Refuge for thy poor
Whom men's eyes forget.

Bid our peace increase,
Thou that madest morn;
Bid oppressions cease;
Bid the night be peace;
Bid the day be born.

Algernon Charles Swinburne.

Thursday, Christmas Day—

NOW dere frend before matins sall thou thynke of the swete byrthe of Ieesu Criste alther first. The tyme was in myd wynnter, whene it was maste cald, the hour was at mydnyghte, the hardest hour that is, the stede was in mydwarde the strete, in a house withouten walles; in cloutes was He wounden and as a childe was He bounden, and in a crib before an oxe and an asse that lufely Lord was laid, for there was no other stead voyde. Thou sall thynke also of the herdes that sawe the tokene of His byrthe, and thou sall thynke of the swete felawship of angells and rayse uppe thy herte and synge with them: Gloria in Excelsis Deo.

Richard Rolle: The Mirror of St. Edmund, Fourteenth Century.

Friday—

TO pastours and to poets appeared that angel,
And bade them go to Bethlehem, God's birth to honor,
And sung a song of solace, Gloria in Excelsis Deo!
Rich men slept then and in their rest were,
Though it shone to the shepherds, a shewer of bliss.

Langland: The Vision of Piers the Plowman.

THE CHRISTMAS BABE

SO *small* that lesser lowliness
Must bow to worship or caress;
So *great* that heaven itself to know
Love's majesty must look below.

John B. Tabb.

Saturday—

WHETHER my house is dark or bright,
I close it not on any night,
Lest Thou, hereafter King of Stars,
Against me close Thy Heavenly bars.

If from a guest who shares thy board,
The dearest dainty Thou shalt hoard,
'Tis not that guest, O do not doubt,
But Mary's Son shall do without.

Collection of Irish verse.

CHRISTMASTIDE

NEWNESS OF LIFE

WHEN the fullness of the time was come, God sent forth His Son, made of a woman, that we might receive the adoption of sons.

For the Spirit of the Son crying Abba, Father, in our hearts
We beseech Thee to hear us,
Good Lord.

Sunday—

O JESU, born a little child for love of us: Grant Thy loving pity to all children under age who labor for daily wages in this land of ours. Touch the hearts of those who through thoughtlessness or love of gain consider not their weak and tender years. Assist the passing of just laws in their behalf, free them from bondage, and bring them to the joyful inheritance of the children of God, for Thy Name's sake. Amen.

S. C. H. C. Manual.

Monday—

OF my city the worst that men will say is this:
You took little children away from the sun and the dew,
And the glimmers that played in the grass under the great sky,
To work, broken and smothered, for bread and wages,
To eat dust in their throats and die empty-hearted,
For a little handful of pay on a few Saturday nights.

Carl Sandburg.

Tuesday—

NEVER lighter was a leaf upon
a linden tree
Than Love was when it took the
flesh and blood of man.
Therefore is Love the leader of the
Lord's folk in heaven . . .
In thy heart's conscience, in the deep
well of thee,
In thy heart and in thy head, the
mighty Truth is born . . .
Therefore I counsel you, ye rich,
have pity on the poor.

Langland: The Vision of Piers the Plowman.

Wednesday—

WE have heard the valleys groan
With one voice and manifold:
Stone is crying unto stone,
Mould is whispering unto mould.
Hear them whisper, hear them call,
"All for one and one for all."

Dig the well and raise the wall;
For the nations to be born,
Root away the bitter thorn,
Reap and sow the golden corn.

William Vaughn Moody: The Fire-Bringer.

Thursday—

THE winter fails; a year new-born
Stands by the Manger's Altar-horn.

* * * * *

The stars are spinning their threads
And the clouds are the dust that flies;
And the suns are weaving them up
For the time when the sleepers shall rise.

The weepers are learning to smile,
And laughter to glean the sighs,
Burn and bury the care and guile
For the day when the sleepers shall rise.

George Macdonald.

Friday—

SINCE our Redeemer, the Maker of every creature, was pleased mercifully to assume human flesh in order to break the chain of slavery in which we were held captive, and restore us to our pristine liberty, it is right that men whom nature from the beginning produced free, and whom the law of nations has subjected to the yoke of slavery, should be restored by the benefit of manumission to the liberty in which they were born.

Gregory the Great.

Saturday—

THOUGH all our pleasure and our pride have paled,
Though all the yearnings of our youth have died,
No task need be declined, no loss bewailed:
Great anarchies are still to be defied.
Truth will be clearer for our having failed,
Hope will be higher for our having tried.

Robinson Smith.

CHRISTMASTIDE

THE FELLOWSHIP OF THE MYSTERY

AND when they were come into the house, they saw the young Child with Mary His Mother.

That we behold the fellowship of the mystery whereby the Gentiles are fellow-heirs and of the same body with them of the Circumcision,

Good Lord, we thank Thee.

Sunday—

NOT to the swift, the race;
Not to the strong, the fight:
Not to the righteous, perfect grace:
Not to the wise, the light.

But often faltering feet
Come surest to the goal;
And they who walk in darkness meet
The sunrise of the soul.

The truth the wise men sought
Was spoken by a child;
The alabaster box was brought
In trembling hands defiled.

From the poems of Henry Van Dyke. Copyright 1911. By Charles Scribner's Sons. By permission of the publishers.

Monday—

O BLESSED JESU, Thou true Light of our souls that outshinest all created lights: send down Thy ray from above, that by its power we may continually offer to Thee the gold of burning charity, the frankincense of fervent devotion, and the myrrh of perfect mortification. O send out Thy light and Thy truth that they may lead us from the far off land of sin to worship in Thy Presence.

S. C. H. C. Manual.

Tuesday, Feast of the Epiphany—

EPIPHANY is no isolated and solitary act. It is a process: it is eternally typical of the Divine character. We will not merely look back over the long centuries at the manifestation that first flashed forth before the eyes of the Three Wise Men. Here and now, God is revealing Himself afresh before our very eyes. . . . For us too, clogged and choked by the dismal sand, there is a star that guides, a God who beckons. If only we would see!

Henry Scott Holland.

Wednesday—

THE old order has passed. One great good which has come out of the war is a reassertion of the essential equality of mankind. The war was a great leveller. In that crisis we all had to put our shoulders to the wheel, rich and poor, high and low, and with all former rank and distinction swept away each of us fitted into the groove to which he was best suited. It is in that spirit that we must face our present problems.

William Fellowes Morgan.

Thursday—

THE first thing the Church has to do is in the face of competing sects and class distinctions, to bear witness to the essential equality and unity of the whole people. This she does by means of her Sacrament of Infant Baptism. . . . Every little human being born into London is claimed as being the equal with every other little human being.

Stewart Headlam.

Friday—

CHRISTIANITY devotes itself to the consecration of the common life of working people. . . . But the strength of this early intellectual system of Christianity lay in its unacademical origin, in its remaining in very close relation to the common life of common people. . . . Christianity in matters of intellect as in social matters generally, works upwards from below. That is its essential method. . . . In the propagation of Christianity, then, the Christian does not weep, but rather exults with S. Paul and Christ Himself if the learned of any community hold aloof or reject while the poor accept.

Bishop Gore: The New Theology and the Old Religion.

Saturday—

AND then a Child acknowledging
A human parent's sway
In Joseph's Work-shop Thou didst will
To labor day by day.

Grant that in all our daily toil
That Work-shop we may view
And work as if beside Thee
In whatsoe'er we do.

Episcopal Female Tract Society.

EPIPHANY I

THE WORKMAN CHRIST

AND Jesus increased in wisdom and stature and in favor with God and man.
Is not this the Carpenter?

That we present our bodies a living sacrifice, holy, acceptable unto God,
We beseech Thee to hear us, Good Lord.

Sunday—

IN the shop of Nazareth
Pungent cedar haunts the breath.
In the room the Craftsman stands,
Stands and reaches out His hands.
Let the shadows veil His face
If you must and dimly trace
His workman's tunic, girt with bands
At the waist. But the *Hands*—
Let the light play on them;
Marks of toil lay on them.
When night comes and I turn
From my shop where I earn
Daily bread, let me see
Those hard Hands, know that He
Shared my lot every bit:
Was a man every whit.
Carpenter, hard like Thine
Is this hand—this of mine
I reach out gripping Thee,
Son of Man, close to me
Close and fast fearlessly.

Arthur Pierce Vaughan: Hands of Toil.

Monday—

OUR Lord chose to belong to the class of the honorable artizan, and on the whole He chose His apostles from the same class. . . . He succored the miserable, while He chose his instruments from among the respectable, but from the class accustomed to live hardly, and to depend for sustenance on daily labor. To this class He gave the prerogative position in His church.

Bishop Gore: Sermon to Church Congress, 1906.

Tuesday—

AND I worked with my hands and I wished to work and I wish firmly that all the other brothers should work at some labor which is compatible with honesty. Let those who know not how to work learn, not through desire to receive the price of labor, but for the sake of example and to repel idleness.

Writings of St. Francis: Tr. by Father Paschal Robinson.

Wednesday—

PRAYER FOR WORKING-MEN

O GOD, thou mightiest worker of the universe, we pray Thee for our brothers, the industrial workers of the nation. Grant the organizations of labor quiet patience and prudence in all disputes and fairness to see the other side. Raise up for them still more leaders of able mind and large heart. May the upward climb of labor bless all classes of our nation, and build up for the republic of the future a great body of workers, strong of limb, clear of mind, fair in temper, glad to labor, conscious of their worth and striving together for the final brotherhood of all men.

Walter Rauschenbusch.

Thursday—

ALL social evils and religious errors arise out of the pillage of the labourer by the idler: the idler leaving him only enough to live on (and even that miserably) and taking all the rest of the produce of his work to spend in his own luxury, or in the toys with which he beguiles his idleness.

John Ruskin: Fors Clavigera, LXXXIV.

THE solution of the industrial problem involves not merely the improvement of individuals but a fundamental change in the spirit of the industrial system itself.

Christianity and Industrial Problems: Archbishop's Fifth Committee of Inquiry.

Friday—

BY Peter," quoth a plowman, and forward put his head,
"I know Truth as well as scholar doth his book.
Conscience and my own wit led me to his place,
Made me his man, to serve him evermore.
I dig, I ditch, I do all that Truth biddeth me,
He is gentle as a lamb, lovely in speech;
If ye will know where Truth dwelleth,
I will show you the way home."

Nor by words nor by works shalt thou know Charity,
But by Piers Plowman, and that is Christ.

Langland: Vision of Piers Plowman.

Saturday—

THE day is Thine, Thou Lord of all who toil, for all eternity belongeth unto Thee; Thou hast but loaned it unto me. Master Craftsman, who knewest on earth the sweetness of earning Thy daily bread, help me to use this day worthily; until the tasks that come from Thy hands are done and Thou biddest me lay aside my tools, take up my pilgrim's staff, and fare forth on the journey that leadeth to Thee.

Amen.

EPIPHANY II

BROTHERLY LOVE

BE kindly affectioned one to another with brotherly love; distributing to the necessities of saints.

By the courtesy whereby Thou didst
turn water into wine,
May we be given to hospitality.

Sunday—

NOT alone, not alone would I go
to my rest, in the heart of the
love;
Were I tranced in the innermost
beauty, the flame of its tenderest
breath,
I would still hear the cry of the
fallen, recalling me back from
above,
To go down to the side of the people
who weep in the shadow of death.

A. E.

Monday—

A ROBIN redbreast in a cage
Puts all heaven in a rage.
A dog starved at his master's gate
Predicts the ruin of the State.
A skylark wounded in the wing
A cherubim does cease to sing.
The beggar's rags fluttering in air
Does to rags the heavens tear.

Blake: Auguries of Innocence.

Tuesday—

HEREAFTER shalt thou wit which are the seven works of mercy. The first work of mercy is to give meat to the hungry. The tother is to give drink to the thirsty. The third is to clothe the naked. The fourth is to harbour the harbourless. The fifth is to visit them that are in prisoun. The sixth is to comfort the sick. The seventh is to bury the dead. These are the seven works of mercy that are belonging to the body.

Richard Rolle: The Mirror of St. Edmund, Fourteenth Century.

Wednesday—

HE who is in a ship is near to shipwreck. Therefore, so long as thou art sailing with a favorable wind, hold out a hand to those who are suffering shipwreck: as long as thou art healthy and rich, help the unfortunate. Man has nothing so divine as beneficence. Be a God to the unfortunate, by imitating the mercy of God.

Gregory of Nazianzus.

Thursday—

WHEN such poor men and women as are clearly in the right, and have no one to help them, show us the reason why they have no money, it would be greatly to the honor of God for you to undertake their cause, from the impulse of charity, like St. Ives, who in his time was the lawyer of the poor. Consider that the deed of pity, and ministering to the poor with those faculties which God has given you, is very pleasing to God, and salvation to your soul.

Letters of St. Catherine of Siena.

Friday—

LUXURY is indeed possible in the future—innocent and exquisite; luxury for all and by the help of all; but luxury at present can only be enjoyed by the ignorant; the cruelest man living could not sit at his feast unless he sat blindfold.

John Ruskin: Unto This Last.

Saturday—

LORD, make us all love all: that when we meet
Even myriads of earth's myriads at Thy Bar,
We may be glad as all true lovers are
Who having parted, count reunion sweet. . . .
Oh, if our brother's blood cry out at us,
How shall we meet Thee Who hast loved us all,
Thee whom we never loved, not loving him?
The unloving cannot chant with Seraphim,
Bear harp of gold, or palm victorious.

Christina Rossetti.

EPIPHANY III

ABOVE THE BATTLE FIELD

IF thine enemy hunger, feed him; if he thirst, give him drink.

That we live peaceably with all men, as much as lieth in us, and that we overcome evil with good,
We beseech Thee to hear us, Good Lord.

Sunday—

YE have heard that it was said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, Love your enemies and pray for them that persecute you; that ye may be sons of your Father which is in heaven: . . . For if ye love them that love you what reward have ye? do not even the publicans the same? . . . Ye therefore shall be perfect, as your Heavenly Father is perfect.

S. Matthew, V. 43-48.

Monday—

THE Lord says in the gospel, Love your enemies, etc. He truly loves his enemy who does not grieve because of the wrong done to himself, but who is afflicted for love of God because of the sin on his brother's soul, and who shows his love by his works.

Writings of S. Francis: Tr. by Father Paschal Robinson.

Tuesday—

AND so thy God saith to thee, "See, I do avenge thee, I do slay thine enemy. I take away that which makes him evil, I preserve that which constitutes him a man: now if I shall have made him a good man, have I not slain thine enemy and made him thy friend?" So ask in what thou art asking not that the men may perish, but that these their enmities may perish. For if thou pray for this that the man may die: it is the prayer of one wicked man against another; and when thou dost say "Slay the wicked one," God answereth thee, "Which of you?"

St. Augustine.

Wednesday—

NONE can deny that wide divisions exist: angry workmen over against angry employers; cities of the poor, grimly monotonous, beside the quarters of the rich; large bodies of labor brought by a sudden frost to famine, while capital cannot find employment; whole tracts of human beings . . . without insight into each other's fears and hopes: here are the divisions, fruitless and deepening, created by our civilization, half ignored by our politics, calling aloud to our religion. . . . The reconciliation of estranged men,—that is the first thing we have to work for.

T. C. Fry.

Thursday—

THE fact that such a calamity as this world war could come compels a rigorous scrutiny of the underlying principles of our civilization. It is a summons to the Christian church to challenge a social order based upon mutual distrust and selfish competition. It is a summons in penitence to renounce and oppose the principles of national aggrandizement at the expense of other peoples, of economic selfishness seeking to control the world's resources, trade routes, and markets. It is a summons to the Christian discipleship to bring forth the fruits of repentance in labor for a new world order.

The Church in Time of War. Federal Council of Churches of Christ in America, 1917.

Friday—

THE first thing to do is to pray sensibly and deeply, not for material victory over a material foe, but for spiritual victory over a spiritual foe; that this nation and all nations may become worthy of the extended life they crave; that the diabolic spirit of war, whether it manifests itself in the ghastly convulsion of shot and shell, or whether, vampire-like, it slowly drains the life-blood of a nation by its bitter class jealousy, its materialism, its mammon-worship, may be forever banished from our lives.

E. M. Venables.

Saturday—

THERE is no warmer weather
than after watery clouds,
Nor is love sweeter nor are friends
dearer,
Than after war and wrack, when
Love and Peace have gotten the
victory.

Langland: The Vision of Piers the Plowman.

SEPTUAGESIMA

A LIVING WAGE

FRIEND, I do thee no wrong. Take that thine is and go thy way; I will give unto this last even as unto thee.

For grace to secure a living wage for all men,
We beseech Thee to hear us, Good Lord.

Sunday—

THE best labour always has been, and is, as *all* labour ought to be, paid by an invariable standard.

"What!" the reader, perhaps, answers amazedly; "pay good and bad workmen alike?"

Certainly. . . . The natural and right system respecting all labour is, that it should be paid at a fixed rate, but the good workman employed and the bad workman unemployed

John Ruskin: Unto this Last.

FROM each according to his capacity: to each according to his needs.

Saint Simon.

Monday, The Purification—

MY soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.

For He hath regarded the lowliness of His handmaiden.

For behold, from henceforth all generations shall call me blessed. . . .

He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat; and hath exalted the humble and meek.

He hath filled the hungry with good things; and the rich He hath sent empty away.

The Blessed Virgin.

Tuesday—

IF the principle proclaimed by the Church that the reward of labour is the first charge upon industry is really taken seriously, we shall have made a big step towards settling the whole question. Not long ago almost any body of employers would have said that the wages which can be paid must depend upon the price that is secured for the goods. Now, we believe that most big employers would say that the price must be fixed for goods so as to make possible the payment of a proper wage. Clearly the change is fundamental.

The Challenge, 1918.

Wednesday—

IT was largely because the Church appeared as a society making the welfare of all its members its controlling principle in the acquisition and distribution of wealth that it made the great progress which history records in the world of the Roman Empire. . . . It is time that the Christian Church should make clear to itself the nature of the demand for the reconstruction of society which is at present urged upon us. . . . It is bound to consider whether the charge against the present constitution and principles of the industrial world and the present division of the profits of industry is a just charge.

Report of Joint Commission to Convocation of Canterbury, 1907.

Thursday—

HAVE ye founded your thrones and altars, then
On the bodies and souls of living men?
And think ye that building shall endure,
Which shelters the noble and crushes the poor?

James Russell Lowell.

NEW YORK CITY has fifty-five homes maintained for girls whose wages will not allow them to live in ordinary dwellings.

The New Spirit in Industry: F. Ernest Johnson.

Friday—

THE first principle of the Labor Party . . . in significant contrast with those of the Capitalist system—is the securing to every member of the community in good times and bad alike (and not only to the strong and able, the well-born or fortunate) of all the requisites of healthy life and worthy citizenship. This is in no sense a class proposal. Such an amount of social protection to every individual affords the only complete safeguard against that insidious degradation of the standard of life which is the worst economic and social catastrophe to which any community can be subjected.

Reconstruction Program, British Labor Party, 1918.

Saturday—

ALL good Christians believe, of course, that they ought to love their neighbors as themselves; but there are many among them who need help in answering the question, "Who is my neighbor?" The idea that the operatives in his factory, the brakemen on his freight trains, the miners in his coal mines are his neighbors, is an idea that does not come home to many a good Christian. . . . Over the entrance to the thronging avenues and the humming workshops of the industrial realm, an un-moral science has written, in iron letters: "All love abandon, ye that enter here!" . . . The first business of the Church of God is to preach that legend down, and to put in place of it: "Your wage-worker is your nearest neighbor."

Washington Gladden.

SEXAGESIMA

CHRISTIAN HEROISM

IN labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

For power to clear the ground from the cares of this world and the deceitfulness of riches,
We beseech Thee to hear us, Good Lord.

Sunday—

CHRISTIANITY is not a school for the teaching of moral virtue, the polishing our manners or forming us to live a life of this world with decency and gentility. It implies an entire change of life. . . . Death is not more certainly a separation of our souls from our bodies than the Christian life is a separation of our souls from worldly tempers.

William Law: Christian Perfection.

Monday—

WITHIN the short earthly years during which the Life passed before men, there is always the spirit of adventure. It begins in boyhood among the Temple doctors. He has no home: no regular and secluded routine. No! He wanders at random: He depends upon charity. Then He adventures Himself. He calls upon others to take risks too. That is the very soul of the demands He makes. . . . "Follow Me." Adventurers all.

If only here and there men would . . . do big and bold and rash deeds in the Name and for the sake of Him who "made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of man," what might not happen?

Henry Scott Holland.

Tuesday—

EVERY degree of luxury hath some connection with evil; and if those who profess to be disciples of Christ, and are looked upon as leaders of the people, have that in them which was also in Christ, and so stand separate from every wrong way, it is a means of help to the weaker.

Journal of John Woolman, 1757.

Wednesday—

OURS, by his birth beneath our
western sky,
Ours, by the flag he died to save,
Ours, by the home-fields of his labor,
and by
The home-earth of his grave!

But hark! as if some league-long
barrier broke . . .
I hear the voices of the outland folk
From sea to sea—yea, rolling over-
sea:
"You shall not limit his large glory
thus,
You shall not mete his greatness
with a span!
This man belongs to us,
Gentile and Jew, Teuton and Celt
and Russ
And whatso else we be!
This man belongs to Man!"

Helen Gray Cone: Ode to Lincoln.

Thursday, Lincoln's Birthday—

THE dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty and we must rise to the occasion. As our case is new, so we must think anew and act anew. We must disenthrall ourselves and then we shall save our country.

Abraham Lincoln.

NO personal significance or insignificance can spare one or another of us. The fiery trial through which we are passing will light us down in honor or dishonor to the latest generation. . . . We shall nobly save or meanly lose the last, best hope of earth.

Abraham Lincoln.

Friday—

IT was not a mere desire to bring relief to those in trouble that prompted Lincoln's pardons and made him unable to say no to a request. It was rather that extraordinary sympathy which compels men to live the suffering of their fellows, to recognize and accept as genuine the faint glimmerings of penitence in the criminal, to attribute to others as their own, virtues reflected from itself. Without this quality a master mind may be able to lead the strong and perhaps to dominate the weak—never to lead the weak into that independent strength which is born only of daring trust and irrepressible expectancy.

Bishop Brent: The Inspiration of Responsibility. Longmans.

Saturday—

THE caviler pauses and shrugs . . . What we outsiders need in order to convince us that you Christians have indeed "broken through into reality," is to see those who can command luxury, choosing poverty so long as their brothers want; those who might rule men, industrially or politically, becoming true servants of the democracy. It is to find Christians voting in public matters steadily against their own class-interests, and in private life literally caring more to share than to own. This spectacle, we grant, would be an effective proof of a divine religion. . . . Obvious economic sacrifice on the part of Christians at large is the only sound means to silence the reiterated sneer of the materialistic radical who threatens our civilization.

Vida D. Scudder: The Church and the Hour.

QUINQUAGESIMA

LOVE

THOUGH I bestow all my goods to feed the poor, and have not Love, it profiteth me nothing.

That we may receive our sight,
We beseech Thee to hear us, Good Lord.

Sunday—

I BESEECH Thee O Lord, that the fiery and sweet strength of Thy love may absorb my soul from all things that are under Heaven, that I may die for love of Thy love as Thou didst deign to die for love of my love.

Writings of St. Francis: Tr. Fr. Paschal Robinson.

Monday—

OUR Lord asks but two things of us: love for Him and for our neighbor. . . . I think the most certain sign that we keep these two commandments is that we have a genuine love for others. We cannot know whether we love God, although there may be strong reasons for thinking so, but there can be no doubt about whether we love our neighbor or no. Be sure that in proportion as you advance in fraternal charity, you are increasing in your love of God. . . . Human nature is so evil that we could not feel a perfect charity for our neighbor unless it were rooted in the love of God.

St. Teresa: The Interior Castle.

Tuesday—

BUT thilkë Lovë, which that is
Within a mannës heart affirmed
And stands of Charity confirmed,
Such love is goodly for to have;
Such love may the soul amend—
The High God such love us send,
Forthwith the remenant of grace,
So that above in thilkë place
Where resteth Love and allè Peace,
Our joy may be endëless.

John Gower: Confessio Amantis.

Ash Wednesday—

IS not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Isaiah, LVIII.

Thursday—

FORASMUCH therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. Therefore the Lord, the God of hosts, the Lord, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas, alas! . . . Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?

Amos, V.

Friday—

O GOD of our fathers, we desire to make before Thee a solemn act of penitence on behalf of the Church. We her children have done little to further Thy Kingdom on earth by the establishment of social justice. Pardon all indifference toward the sufferings of those who labor; pardon all bitterness toward those who abound. Forgive us for having allowed injustice and oppression to remain too often unrebuked and unredressed. We confess our sins and shortcomings with grief and shame: humbly beseeching Thee to forgive us and to enlighten us, and to endue Thy Holy Church with power to break every yoke and to let the oppressed go free. Through Jesus Christ Our Lord. Amen.

S. C. H. C. Manual.

Saturday—

AND will ye sit in sackcloth?
And will ye weep and pray?
And will ye bow your ashy heads
That broken-bulrush way?

What sins be these ye flee from?
What wrong do ye repent?
Now think ye if ye cry, Lord, Lord,
That ye have kept His Lent?

Ah, choose to feed the hungry!
Last night ye stole his bread;
Ah, choose to set the bondman free,
His price is on your head.

Ah, choose to lift the burden
Your brother still must bear,
Undo the cords, lift off the load.
'Tis yours, ye laid it there.

Florence Converse.

LENT I

THE FAST

V. As dying and behold we live; as poor yet making many rich; as having nothing and yet possessing all things.

R. Now is the accepted time.

From the temptations which beset Christ in the wilderness,

Good Lord deliver us.

Sunday, Washington's Birthday—

IT is the pregnant idealism of the multitude which gives power to the makers of great nations, otherwise the prophets of civilization are helpless as preachers in the desert and solitary places.

A. E.: Imaginations and Reveries.

THERE can be no final goal for human institutions; the best are those that most encourage progress toward others still better. Without effort and change, human life cannot remain good. It is not a finished Utopia that we ought to desire, but a world where imagination and hope are alive and active.

Bertrand Russell: Political Ideals

Monday—

UNWRAP thyself of many things and fine,
He who with Christ would dine
Shall see no table bounteously spread,
But fish and barley bread.
Where didst thou read Our Saviour bade thee pray,
"Give us our sumptuous fare from day to day"?

Francis Bourdillon.

10536

Tuesday—

WERE there no self-will, there would also be no ownership. In Heaven there is no ownership; hence there are found content, true peace, and all blessedness. If any one there took upon him to call anything his own, he would straightway be thrust out into hell, and would become an evil spirit. . . . He who hath something or seeketh or longeth to have something of his own, is himself a slave, and he who hath nothing of his own, nor seeketh nor longeth thereafter, is free and at large and in bondage to none.

Johann Tauler: Theologica Germanica.

Wednesday—

CAME those gray gowns from Italy.
And this was all they had to teach:
Thrice blessèd is Saint Poverty;
As poor yet making many rich,
As having nought, possessing all.
Stitchless, to folk without a stitch
They sang this life a madrigal;
And why Our Lady chose an inn,
And bare her Son in oxen stall.

. . . . . .

Thus Francis mixt the stirrup-cup,
And sped our Brother Bonaccord
To proffer it for Hodge to sup:
And Hodge drank deep and prais'd the Lord.

Maurice Hewlett: The Song of the Plow.

Thursday—

MINE is all the Saxon land,
Burgundy I hold in my hand,
River and lake and sea and spring,
Hurrying winds and birds on the wing

Sun, moon, sky, and stars of night
Hearken up there in the height

Are mine, all mine, dear delight,
My singers sing for me.

Now since it's pleased the King of Kings
To Heaven I mount on lusty wings.

To make me lord o'er many things
My path is straight and free.

Jacopone da Todi: Sons of Francis.
Tr. Anne Macdonnell.

Friday—

I HAVE a golden ball,
A big bright shining one,
Pure gold; and it is all
Mine. It is the sun.

I have a silver ball,
A white and glistering stone
That other people call
The moon;—my very own.

And everything that's mine
Is yours, and yours, and yours,—
The shimmer and the shine!
Let's lock our wealth out-doors!

Florence Converse: A Masque of Sibyls.

Saturday—

HAIL, Queen Wisdom! May the Lord save thee with thy sister, holy pure Simplicity! O Lady, Holy Poverty, may the Lord save thee with thy sister Holy Humility! O Lady, Holy Charity, may the Lord save thee with thy sister, Holy Obedience! O all ye most holy virtues, may the Lord from whom you proceed and come, save you! There is absolutely no man in the whole world who can possess one among you, unless he first die.

Writings of St. Francis. Tr. Fr. Paschal Robinson.

LENT II

THE SINS OF THE CHURCH

FOR this is the will of God, even your sanctification.

From all uncleanness and injustice,
Good Lord deliver us.

Sunday—

AND I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

Malachi, III.

Monday—

ONE stoopeth over thee
From Whom thou mayst not flee.
His gracious Form and holy Head
As very man's are fashioned,
And pitiful exceedingly
His Face and full of clemency.
"I am come down the Heavenly Stair,"
He saith, "to make the soiled fair."
He saith, "to make the soiled fair."

George Seymour Hollings, S. S. J. E.

Tuesday—

OURS is the sin of a Christendom which confesses Christ but will not have Him to reign; which has limited His authority to private occasions, and has excluded it in public and social affairs; a Christendom which has told Christ to mind His own business (which is the saving of souls), and to let society and the world alone. Germany perfected that sin; are we clear of it?

H. J. Wotherspoon.

Wednesday—

THE confession of sin should above all, in collective worship, apply to collective sin,—to that sinfulness of society which Christ would denounce if he came again among us. The vigor of that denunciation would, I expect, eclipse anything now heard from pulpits; though it would, I believe, take an unpopular and unexpected direction, . . . it would attack the heartless and contented acquiescence in conditions which debase the soul of a people and erect the extravagant luxury of a few on the grinding poverty of many.

We are verily guilty concerning our brother.

Sir Oliver Lodge.

Thursday—

NOT the least tragic aspect of Church life today, is the fact that the world has come practically to ignore us in so far as any power and right to utter ourselves in regard to the constitution of the social order goes. It is taken for granted that we have nothing to say, nothing to contribute. Men turn everywhere else before they turn to the Church for policies and plans for the rebuilding of a bewildered society. This surely ought to be felt as a terrible reproach resting upon us all. The work of reconstruction ought to be that of all others in which the Church leads the world.

The Commonwealth.

Friday—

THE rich cry to one another: "The poor are our curse; we must get rid of poverty." They do not say to one another: "We are the curse, with our luxuries, sordidness, pride, vanity and selfishness." We have been called upon again and again to sit on committees and consider the sins of the Bowery. Who calls a meeting to consider the sins of Fifth Avenue?

Bishop Huntington.

Saturday—

O GOD, Who didst send Thy word to speak in the prophets and live in Thy Son, and appoint Thy Church to be a witness of divine things in all the world: revive the purity and deepen the power of its testimony; and through the din of earthly interests and the storm of human passions, let it make the still small voice of Thy Spirit only felt. By the cleansing Spirit of Thy Son, make this world a fitting forecourt to that sanctuary not made with hands, where our life is hid with Christ in God. Amen.

James Martineau.

LENT III

A Week with St. Chrysostom

COVETOUSNESS

BUT covetousness, let it not be once named among you as becometh saints; for no covetous man hath any inheritance in the Kingdom of God.

From covetousness, which is idolatry,

Good Lord, deliver us.

Sunday—

THE covetous man also is a thief and robber far worse than the other, by how much he is also more tyrannical. He, indeed, by being concealed, and by making his attack in the night, cuts off much of the audacity of the attempt as if he were ashamed and feared to sin. But the other, having no sense of shame, with open face in the middle of the market-place, steals the property of all, being at once a thief and a tyrant. He does not break through walls nor open a chest, nor tear off seals. But he does things more insolent than these. . . . Let us therefore, both rich and poor, cease from taking the property of others.

Saint Chrysostom.

Monday—

HOW shall we put off our dishonest gain? He that wishes to put off covetous gain does not give a little out of a great deal, but many times more than he has robbed and he ceases from robbing. But thou, taking wrongfully ten thousand talents, if thou give a few drachmas thinkest thou hast restored the whole, and art affected as if thou hast given more.

Saint Chrysostom.

Tuesday—

IT is not possible to serve God and Mammon, for Mammon giveth commands contradictory to God. The one says, "Give to them that need;" the other, "Plunder the goods of the needy." Christ saith, "Forgive them that wrong thee;" the other, "Prepare snares against those that do thee no wrong." Christ saith, "Be merciful and kind." Mammon saith, "Be savage and cruel, and count the tears of the poor as nothing." What excuse, tell me, shall they have who . . . seize that [the substance] of others and overthrow orphans' houses? What consolation shall they enjoy who plunder what belongs not to them at all, who weave ten thousand lawsuits, who unjustly grasp the property of all men?

Saint Chrysostom.

Wednesday—

I CALL cut-purses alike the man who cuts through a purse and takes the gold and him who, buying from any of the market people deducts something from the proper price; nor is he the only housebreaker who breaks through a wall and steals anything within, but that man, also, who corrupts justice, and takes anything from his neighbor.

Saint Chrysostom.

Thursday—

SO destructive a passion is avarice that to grow rich without injustice is impossible. . . . Because God in the beginning made not one man rich and another poor, nor did He afterwards show to one treasures of gold and deny to others the right of searching for it; but he left the earth free to all alike. Why, then, if it is common, have you so many acres of land and your neighbor has not a portion of it?

Saint Chrysostom.

Friday—

THOU, therefore, though thou seest him [who has invited to a feast] that sitteth at meat defiled with this filth [wealth acquired by "over-reaching"] dost thou feel as if forsooth, thou wert highly honored? Tell me, if such a person should invite thee to a banquet, thee who art accounted poor and mean, and then should hear thee say, "Inasmuch as the things which are set before me are the fruits of over-reaching I will not endure to defile my own soul," would he not be confounded? would he not be ashamed? This alone were sufficient to correct him, and to make him call himself wretched for his wealth, and admire thee for thy poverty if he saw himself with so great earnestness despised by thee. *Saint Chrysostom.*

Saturday—

FOR they [the Apostolic Christians] did not give in part and in part reserve; nor yet in giving all give it as their own. And they lived moreover, in great abundance; they removed all inequality from among them and made a goodly order. And with great respect they did this; for they did not presume to give into their hands, nor did they ostentatiously present, but brought to the Apostles' feet. To them they left it to be the dispensers, made them the owners, that thenceforth all should be defrayed as from common, not from private property. . . . Let us now depict this state of things in words, and derive at least this pleasure from it, since you have no mind for it in your actions.

Saint Chrysostom.

LENT IV

FREEDOM AND BREAD

JERUSALEM which is above is free, which is the mother of us all.

That He Who fed the five thousand in a grassy place will help us to lead the hungry into green pastures and to feed them there,

We beseech Thee to hear us, Good Lord.

Sunday—

ENGLAND! Awake! awake! awake!
Jerusalem thy sister calls!
Why wilt thou sleep the sleep of death,
And close her from thine ancient walls?

Bring me my bow of burning gold,
Bring me my arrows of desire!
Bring me my spear! O clouds unfold!
Bring me my chariot of fire!

I will not cease from mental fight,
Nor shall my sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant land.

William Blake.

Monday—

HUNGER of the world,
When we ask for grace,
Be remembered here with us,
By the vacant place.

Thirst, with naught to drink,
Sorrow more than mine,
May God some day make you laugh
With water turned to wine.

Josephine Preston Peabody Marks.

Tuesday—

GRANT body and soul each day
their daily bread!
And should in spite of grace fresh
woe begin,
Even as our anger soon is past and
dead
Be Thy remembrance mortal of our
sin:
By Thee in paths of peace Thy
sheep be led,
And in the vale of terror comforted.

Robert Bridges.

Wednesday—

THE chief judge of the Canton Unterwalden made a remarkable speech. As a Catholic and a lawyer he had long felt that the Church was relying far too exclusively on spiritual methods in dealing with social misery. She ought to care more directly for the total abolition of the bodily miseries of the oppressed proletariat, after the example of Christ, who . . . taught by a miracle that the people should have bread enough and to spare. . . . "Christendom alone can solve the social question. It will never be solved by the mere working on the heart and conscience of the individual. The Spirit of Christendom, the laws of the Divine Spirit must be incorporated in the Laws of the State."

E. D. Girdlestone.

Thursday—

RESOLVED, That it is the mind of the Council that the highest form of Christian social service is the establishment of social justice, that is to say, of a condition of life wherein the fruits of industry shall be so distributed that every human being shall have a chance to live a full human life, with due chance for the preservation of bodily health, the cultivation of mental powers, and the exercise of spiritual faculties; and, further, that no merely ameliorative or charitable activities can ever take the place of this fundamental duty."

Social Service Commission of the Diocese of Fond du Lac.

Friday—

MY brethren, have not the faith of our Lord Jesus Christ the Lord of glory with respect of persons. . . . Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love Him? But ye have despised the poor. . . . If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things that are needful to the body; what doth it profit?

Epistle of St. James.

Saturday—

FOOD and drink, roof and clothes are the inalienable right of every child born into the light. If the world does not provide it freely—not as a grudging gift but as a right, as a son of the house sits down to breakfast—then is the world mad. But the world is not mad, only in ignorance . . . an interested ignorance, kept up by strenuous exertions, from which infernal darkness it will, in course of time, emerge, marvelling at the past as a man wonders at and glories in the light who has escaped from blindness.

Richard Jeffries: The Story of my Heart.

LENT V

SOCIAL SALVATION

CHRIST entered in once into the holy place, having obtained eternal redemption for us.

That the Blood of Christ may purify our consciences from dead works to serve the Living God,

We beseech Thee to hear us, Good Lord.

Sunday—

JESUS said: Wouldst thou love
one who never died
For thee, or ever die for one who had
not died for thee?
And if God dieth not for Man and
giveth not Himself
Eternally for Man, Man could not
exist; for Man is Love,
As God is Love: every kindness to
another is a little Death
In the Divine Image; nor can Man
exist but by Brotherhood.

William Blake.

Monday—

AGONIES are one of my changes of garments,
I do not ask the wounded person how he feels, I myself become the wounded person.

Walt Whitman.

BY the shedding of the Blood of Christ Our Lord, peace has been established in heaven and earth.

Gallican Sacramentary.

Tuesday—

THE Law of the Cross must be the inner strength of a Society that would realize brotherhood. Vicarious atonement! It has been the most scorned of all Christian doctrines. Yet it is superbly democratic, and the slow education of the race is bringing us to the point where it must come to its own, the culminating expression of the intuitions fostered by the New Order. Through Christian history the doctrine has been a germ of growth, training the selfish peoples to a dim and confused perception that no man liveth or dieth to himself, and that there are no depths, spiritual or physical, at which he lies powerless to help his brother.

Vida D. Scudder: Socialism and Character.

Wednesday—

IN the unity of the body, it is possible for one member to take away the infirmity and disease of another by taking them to himself. Taught in this great school, our hearts respond to the words of a Chinese king contemporary with Jacob, who said to his people: "When guilt is found anywhere in you who occupy the myriad regions, let it rest on me, the One Man."

Bishop Westcott: Christus Consummator.

Thursday, The Annunciation—

FROM the remembering flesh that
in it bore
The thoughts of old dead peoples
and their dreams,
I made Thee, O Lord.
From the flesh of the fool that laugh-
ing in his heart
Cried with an empty voice, "There is
no God,"
I made Thee, O Lord.

From our desire and from our mortal
need,
From the prayer we raise and our
delight in Thee,
I created Thee, God.

Anna Hempstead Branch.

Friday—

I WOULD have looked from the Cross and I durst not; for I wist well whiles that I beheld the Cross I was sure and safe. . . . Then had I a proffer in my reason, as it had been friendly said to me, "*Look up to heaven to his Father.*" . . . Here me behoved to look up, or else to answer; I answered inwardly with all the might of my soul, and I said, "Nay, I may not, for Thou art my heaven" . . . Thus was I learned to choose Jesu for my heaven, whom I saw only in pain at that time.

Revelations of Divine Love recorded by Julian Anchoress at Norwich. Tr. Serenus de Cressy.

Saturday—

TO make the world what Christ would have it be;
To set the people free, as He is free;

. . . . . .

To make the Kingdoms of the world His own,
Choose Him for King, and set Him on the throne,
Whose rule is love, Who laid His power away
That He might learn by suffering to obey.

Democracy informed by God our aim;
No lesser destiny the peoples claim.
No headless blundering body e'er sufficed;
Our Head, by whom we live and move, is Christ.

The Commonwealth.

HOLY WEEK

THE CROSS

LET this mind be in you which was also in Christ Jesus.

By that humility whereby Thou didst become obedient unto death,
Good Lord, deliver us.

Palm Sunday—

LET the faithful join with the Angels and the children, singing to the Conqueror of death, hosanna in the highest.

V. Blessed is he that cometh in the Name of the Lord.

R. Hosanna in the highest.

Lord Jesus Christ, who for the redemption of the world didst ascend the wood of the Cross, that thou mightest enlighten the whole world which lay in darkness; pour that light, we pray Thee, into our souls and bodies, whereby we may be enabled to attain to the light eternal. Who with the Father and the Holy Ghost are worshipped and glorified world without end. Amen.

Sarum Missal.

Monday—

WHAT can the Church do to be saved? is a question which many Churchmen are asking themselves, and the answer comes strangely close to the New Testament parallel. The Apostolic order, the deposit of faith, the rule of life and all the traditions of the past—all these she has carefully kept from her youth up, but there still seems to be something lacking to the fulfillment of her true place in the heart of the world. It may be that she still needs to sell what she has and give to the poor and accept the Master's Cross.

Bishop Paul Jones.

Tuesday—

THE MAN ON THE CROSS

The Cry

AS often as there is silence around me,
By day or by night,
I am startled by the cry,
"Take me down from the cross!"
The first time I heard it
I went out and searched
Until I found a man in the throes of crucifixion.
And I said, "I will take you down."
And I tried to take the nails from his feet,
But he said, "Let be; for I cannot be taken down
Till every man, every woman and every child
Come together to take me down."

Wednesday—

BUT I cannot bear your cry."
And I said, "What can I do?"
And he said, "Go about the world
Telling every one you meet,
'There is a man upon the cross.' "

Maundy Thursday—

The Answer

I GO about the world
Telling all the rich
And all the happy and all the comfortable,
"There is a man upon the cross."
But they all say,
"We are sure you are mistaken:
There was a man upon the cross
Two thousand years ago.
But he died, and was taken down,
And was decently buried;
And a miracle happened
So that he rose again,
And ascended into heaven,
And is happy for evermore."
Still I go about the world, saying,
"There is a man upon the cross."

Elizabeth Gibson Cheyne.

Good Friday—

I THAT am Lord of Life, Love is my drink
And for that drink today I died upon earth.
I will drink of no ditch, of no deep knowledge,
But from the Common Cups, all Christian Souls.

Langland: The Vision of Piers the Plowman.

Saturday, Easter-Even—

IF we are to make men think seriously of the sacrament of baptism, the Church itself must show that it is being baptized, that it is being plunged into the flood of unpopularity, of poverty, of acute intellectual agony, in its search for Truth, in the proclamation of the Kingdom of God upon earth, in its determination to rescue the world from its miseries.

The Commonwealth.

GRANT, O Lord, that as we are baptized into the death of Thy blessed Son, so we may be buried with Him; and that through the grave and gate of death, we may pass to our joyful resurrection.

EASTER WEEK

THE VISION OF LIFE

IN that He liveth, He liveth unto God.
Alleluia!

That we may reckon ourselves to be dead unto sin and alive unto justice,
Good Lord, we thank Thee.

Sunday, Easter Day—

SEE, here is angel's bread,
An earnest of that grace
My Bride shall have when this lorn way is trod,
And she beholds my face,
Her Lover and her God . . .
There, even upon the brink
Of our transcendent nuptials, thou shalt drink
Deep from the honeyed chalice of my pain.
Then shall I cry, Come, bride and pilgrim, rest,
For earth's long Lent is done;
The Easter of my soul hath dawned at last.
Come! at Love's mystic table break thy fast.

Evelyn Underhill: Immanence.

Monday—

RISE, heart; thy Lord is risen.
Sing his praise
Without delays,
Who takes thee by the hand, that thou likewise
With Him mayst rise.

George Herbert.

A SAINT . . . is one who fulfils all past values by transvaluing them; who creates new values; who is at one with God and himself; at war with his relations and neighbors; who yet conceives it his highest privilege to serve them, and whose love for them is bounded only by their receptivity, who gives to his age a deeper understanding of the mind of God.

Charles Gardner: Vision and Vesture.

Tuesday—

JESUS says, "Come into relationship with Me, I am the Life; and then go out to live in relationship with your fellows as you ought to live. . . . I am come not to destroy human friendships, I am come not as the critic of human society,—I am come to complete the man who comes to Me for life, if he will come into relationship to life as I illustrate it, as I teach it, as I live it, he will come into right relationship with his fellows wheresoever he meets them."

Dean Rousmaniere.

Wednesday—

REJOICE, ye dead, where'er your spirits dwell,
Rejoice that yet on earth your fame is bright;
And that your names, remember'd day and night,
Live on the lips of those that love you well.
'Tis ye that conquer'd have the powers of hell,
Each with the special grace of your delight:
Ye are the world's creators, and thro' might
Of everlasting love ye did excel.

Robert Bridges.

Thursday—

FROM furrowed fields the early grain is shining, and torn hearts, cruelly opened to the love of God, are healed while they yet suffer. From the cleft rock the Son of Life appears, . . . Crushed wheat and bleeding grape, from measureless fields and unnumbered vineyards, bring the illimitable life of God within the compass of our perception, and the hungry soul is fed with boundless hope and immediate certitude.

The rough crosses over unnamed graves on battlefields, however distant and forlorn, are each become a tree of life springing from buried sacrifice. Though every such grave is a reproach to our wanton ambitions, God grant that each may also be the Amen to our finished Creed: "I believe in the life everlasting."

F. C. Lauderburn.

Friday—

SOUL of the acorn buried in the sod,
Lord of high trees and sunset-haunted hills,
Planter of primroses and Very God
Of the bright daffodils,
Pity the weakness of the growing grain—
And drench our fields with rain.

Soul of the Light and Spirit of the Sword,
Flash one great thought through hosts of huddled years.
God of great deeds and dream-inspired Lord
Of pity and of tears,
Pity the weary ploughman's barren toil—
Cast sunshine on the soil.

Saturday—

DREAM of dim lights and twilight haunted wind,
Spirit that moves upon the water's face,
Lighten the wave-washed caverns of the mind
With a pale, starry grace:
Pity the midnight hours of Death and Birth,
Bring Hope back to the earth.

Eva Gore-Booth.

'TIS death, my soul, to be indifferent,
Set forth thyself unto thy whole extent,
And all the glory of His passion prize
Who for thee lives, who for thee dies.

Thomas Traherne.

EASTER I

A NEW WORLD ORDER

THIS is the victory that overcometh the world, even our faith.

For grace to set our affections on heavenly things,
We beseech Thee to hear us, Good Lord.

Sunday—

WHY I move this matter is
mostly for the poor,
For in their likeness our Lord hath
oft been known:
Witness in the Paschal week, when
He went to Emmaus;
Cleophas knew Him not, that He
Christ were,
For his poor apparel and pilgrim's
weed,
Till he blessed and brake the bread
that they ate. . . .
. . . . for pilgrims are we all,
And in the apparel of a poor man
and pilgrim's likeness
Many times God hath been met
among needy people,
Who never saw Him in sect of the
rich.

Langland: The Vision of Piers the Plowman.

Monday—

LET us then, my brethren, abstain from private property, or at least from the love of it, if we cannot abstain from its possession: God did not create thee alone, but also the poor man as well. You will find yourselves companions, and are walking on the same road. He carries nothing, and thou art heavily laden. He brings nothing with him, and thou more than is needful. Give him of what thou hast, and thou wilt both feed him and lighten thine own load.

St. Augustine.

Tuesday—

CLEMENT can find no Christain warrant for the man who "goes on trying to increase without limit." On the other hand, he goes beyond the primitive Christian mode of thought in a modern direction when he observes that "It is impossible that one in want of the necessaries of life should not be harassed in mind and lack leisure for the better things, in trying to provide the wherewithal." In Tertullian the primitive attitude toward property is no less manifest than in his great Alexandrine contemporary. "We who mingle in mind and soul," says he, "have no hesitation as to fellowship in property."

Vernon Bartlet: Essay in The Biblical and Early Christian Ideal of Property.

Wednesday—

MAN should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need.

St. Thomas Aquinas.

ONLY by taxing and limiting our private possessions and by providing a common wealth with which to establish healthy conditions and wider education, and opportunity free to the poorest, can the world be opened to the less fortunate of our fellows.

Harold B. Shepheard: Jesus and Politics.

Thursday—

IT will be objected to holding goods in common that governments will perish because no one cares to preserve common property. But no, if that law were in force, states would be most excellently preserved. . . . For goods are to be cared for in proportion to their excellence. Now goods held in common are the best of all; therefore they must be cared for most perfectly.

John Wyclif: De Dominio Civile.

Friday—

FOR myself I am certain that the good of human life cannot lie in the possession of things which for one man to possess is for the rest to lose, but rather in things which all can possess alike, and where one man's wealth promotes his neighbor's.

Spinoza.

Saturday—

PROPERTY for use," what a man needs for true freedom, is a very limited quantity. Speedily as it expands it becomes "property for power." That is where property has so manifestly gone wrong. In our own civilization we find vast masses who cannot be reasonably described as having any adequate measure of property for use. . . . The Conviction rises in our minds that we need by peaceful means and, if it may be, by general consent to accomplish such a redistribution of property as shall reduce the inordinate amount of "property for power" in the hands of the few and give to all men in reasonable measure "property for use."

Bishop Gore: The Biblical and Early Christian Ideal of Property, Introduction.

EASTER II

COMPASSIONATE CARE

LEAVING us an example that we should follow His steps.

That we may learn shepherding of the Good Shepherd.
We beseech Thee to hear us, Good Lord.

Sunday—

RICH is that man who pities many, and in imitation of God bestows from what he hath: for God giveth all things to all from His own creatures. Understand then, ye rich, that ye are in duty bound to do service, having received more than ye yourselves need. Learn that to others is lacking that wherein ye superabound. Be ashamed of holding fast that which belongs to others. Imitate God's equity and none shall be poor.

The Preaching of Peter, Second Century.

Monday—

WITHIN a poor man's squalid home I stood;
The one bare chamber, where his work-worn wife
Above the stove and wash-tub passed her life,

. . . . . .

I saw a great house with the portals wide
Upon a banquet room, and, from without,
The guests descending in a brilliant line
By the stair's statued niches, and beside
The loveliest of the gemmed and silken rout
The poor man's landlord leading down to dine.

William Dean Howells.

Tuesday—

THERE are many who possess farms and fields, but all their anxiety is to make a bathhouse to their mansions, to build entrance courts and servants' offices: but how the souls of their dependents are cultivated they care not. If you see thorns in a field, you cut them down and burn them; but when you see the souls of your laborers beset with thorns and cut them not down, tell me, do you not fear when you reflect on the account which will be exacted from you for these things?

St. Chrysostom.

Wednesday—

FERVIDUS is a regular man, and exact in the duties of religion, but then the greatness of his zeal to be doing things that he cannot, makes him overlook those little ways of doing good which are every day in his power. . . . Do not believe yourself, Fervidus; if you think the care of other people's salvation to be the happiest business in the world, why do you show no concern for the souls of your servants?

William Law: Christian Perfection.

Thursday—

AN old writer says a certain man had three friends, whom he asked to lead him into the presence of the king. The first took him half way, and could go no further; the second took him to the gate of the palace, unable to do any more; the third took him into the presence of the king, and pleaded his cause for him. The first is abstinence, which helps a man to start towards God; the second is chastity, which brings us where we may see God; the third is mercy and almsgiving, because it brings us into God's very presence, who is ever calling from His throne of mercy, "Gather My saints together unto Me, those that have made a covenant with Me with sacrifice."

W. C. E. Newbolt.

Friday—

THERE lies the great social opportunity of the Church—to preach the gospel of the Incarnation and try honestly to work out all its implications. Her treasured possessions are worth nothing as long as they stand in the way of her supreme duty to "the souls for whom our Lord his life laid down." She must give to the poor, not of her wealth, but all the living that she has. We talk of the Church as the extension of the Incarnation; but just as the latter was not complete until Calvary, so the Church will not have completed her identification until she has given herself completely for the life of the world.

Bishop Paul Jones.

Saturday—

CHRISTIANITY does not call on the strong to climb to isolation across the backs of the weak, but challenges them to prove their strength by lifting the rest with them.

Walter Rauschenbusch.

THESE people make me feel as if I were a part of something heavy sitting on something else, and all the time talking about how to make things lighter for the thing it's sitting on.

John Galsworthy.

I PRAYED to God that He would baptize my heart into a sense of the needs and condition of all men.

George Fox.

EASTER III

SOCIAL TIES

SUBMIT yourselves to every ordinance of man for the Lord's sake.

That we as free men use not our freedom as a cloak for maliciousness,
We beseech Thee to hear us, Good Lord.

Sunday—

LET us spend a few minutes in thinking out a society, a city, in which men with our experience and our knowledge might live Christ's life. If we see beyond the bounds of the waste the city of God, we shall surely work to establish London in its likeness. We shall serve our city. Our civic duties will be our religious duties; our liturgies will be not only those sung by choirs, but, as in the Greek city, liturgies will again mean the performance by the citizens of public duties. A pure liturgy, as St. James says, is others' service.

Canon Barnett.

Monday—

THE notion of Discipline and Interference lies at the very root of all human progress or power. The Let Alone principle is, in all things which man has to do with, the principle of death. It is ruin to him, certain and total, if he lets his land alone,—if he lets his fellowmen alone, —if he lets his own soul alone.

John Ruskin: A Joy Forever.

THE power and glory of all creatures and all matter consist in their obedience, not in their freedom. The Sun has no liberty,—a dead leaf has much. The dust of which you are formed has no liberty. Its liberty will come,—with its corruption.

John Ruskin: The Two Paths.

Tuesday—

THE liberty especially which has to purchase itself by social isolation, and each man standing separate from the other, having "no business with him" but a cash account: this is such a liberty . . . as the Earth will not long put up with, recommend it how you may. This liberty turns out . . . to be, for the Working Millions, a liberty to die by want of food; for the Idle Thousands and Units, alas, a still more fatal liberty to live in want of work. . . . Brethren, we know but imperfectly yet, after ages of Constitutional Government, what Liberty and Slavery are.

Thomas Carlyle: Past and Present.

Wednesday—

WE begin to see liberty as the very substance of life. . . . But for all men, since man is a social creature, the play of will must fall short of absolute freedom. Perfect human liberty is possible only to a despot. . . . All other liberty is a compromise between our own freedom of will and the wills of those with whom we come in contact.

It follows, therefore, in a modern Utopia which finds the final hope of the world in the evolving interplay of unique individualities, that the state will have effectually chipped away just all those spendthrift liberties that waste liberty, and not one liberty more, and so have attained the maximum general freedom.

H. G. Wells: A Modern Utopia.

Thursday—

IF we go back beyond the period of storm and stress, and study the political and social life of Catholicism in its more normal attitude in the Middle Ages, we shall find a singular regard for personal liberty. . . . In the rule given by St. Benedict to his monks, it is laid down that on all matters seriously affecting the welfare of the community, the abbot shall not act without consulting the whole body of monks even to the youngest novice. . . . In the history of the Benedictine Order one finds a spirit of personal liberty ever blending with a most perfect system of authority.

Father Cuthbert, O. S. F. C.

Friday—

THE advance of civilization is measured by its self-imposed restrictions. Already today, such restrictions for the sake of the social welfare are thickening on every hand. In countless matters the enlightened conscience is limiting its prerogatives, in that spirit of joy which transforms sacrifice from mutilation to redemption.

Vida D. Scudder: Socialism and Character.

Saturday—

BE thankful even when tired and faint
For the rich bounties of constraint.

William Wordsworth.

LIBERTY requires new definitions.

Thomas Carlyle.

EASTER IV

SIMPLICITY OF LIFE

EVERY good gift and every perfect gift is from above.

That we lay aside all superfluity of naughtiness,
We beseech Thee to hear us, Good Lord.

Sunday—

HEAR, sweetest Poverty.
All our love is due to thee.

Little Poverty, tender thing,
Humility's own sisterling,
For eating and drinking and everything
One bowl contenteth thee.

Poverty has no bed,
Nor ever a roof over her head,
Nor with linen fine is her table spread,
Content on the ground sits she.

Light her footstep by the way,
Never frowning, ever gay,
To stranger land she fares away,
Lacking all, and free.

Jacopone da Todi: Tr. Anne Macdonell, Sons of Francis.

Monday—

POVERTY, thou wisdom deep,
Holding all possessions cheap,
Thy will that thou fast bound dost keep
Springs up in liberty.

Poverty, great wisdom's height,
Each day more clearly shows thy might,
For here below thou walkst in sight
Of the high life to be.

Gracious is the maid and fair,
Open-handed, debonair,
Her livery is no base wear,
Let's follow Poverty.

Jacopone da Todi: Tr. Anne Macdonell, Sons of Francis.

Tuesday—

WHY may not poor people give themselves up to discontent, to impatience and repining? Is it not because Christianity requires the same virtues in all states of life? But who sees not that these reasons equally condemn the gratifications of the rich, as the repinings of the poor? If our hopes in Christ are sufficient to make us rejoice in tribulation and be thankful to God in the hardships of poverty, surely the same hopes in Christ must be equally sufficient to make us forbear the luxury and softness of greatness.

William Law: Christian Perfection.

Wednesday—

THE proper use of the phenomenal world is a serious and delicate problem for the Christian. All true manifestations of the natural order are to be the means of his sacramental entry into the other world; and yet he knows by experience that an overweight of the earthly phenomena will inevitably prove to be more than he can use sacramentally. . . . He must then, whilst using the phenomenal world, sit loosely to it. He must be sparing and watchful in his use of it, holding to a certain simplicity, which will raise the sacramental value of the smallest thing in it to its fullest power. His use of the phenomenal world must be after the manner of St. Francis.

L. S. Thornton: Conduct and the Supernatural.

Thursday—

ON Good Friday I find a felon was saved,
That all his life had lived with lying and with theft;
Yet, for he repented him and shrove him to Christ
He was sooner saved than John the Baptist. . . .
None are sooner saved, none surer in creed,
Than plowmen, shepherds, and poor common people;
Cobblers and laborers, land-tilling folk
Pierce with a prayer the palace of heaven.

Langland: The Vision of Piers the Plowman.

Friday—

IN spite of the moral impartiality of the New Testament, its regular assumption is that God is on the side of the poor against the rich. . . . Our Lord seems to stand over against each human soul which comes to him to seek the position of the disciple, eliciting, claiming, welcoming and blessing the renunciation of wealth. . . . "How hardly shall they that have riches enter into the kingdom of Heaven." . . . From the warning, we must remember, the correctest texts have removed the modification, "How hardly shall they that trust in riches." It is the possession of riches which remains the almost insuperable obstacle.

Bishop Gore: Sermon to Church Congress. 1906.

Saturday—

THEY led my Lady Poverty to a place where she might sleep, for she was weary. And she lay down upon the bare ground. And when she asked for a Pillow, they straightway brought her a Stone, and laid it under her head. So after she had slept a brief space in peace, she arose and asked the Brothers to show her their Cloister. And they, leading her to the summit of a hill, showed her the wide World, saying: This is our Cloister.

The Lady Poverty (Sacrum Commercium): Tr. Montgomery Carmichael.

EASTER V

A WEEK OF INTERCESSION

ASK and ye shall receive, that your joy may be full.

That we may receive power after that the Holy Ghost is come upon us,
We beseech Thee to hear us, Good Lord.

Sunday—

LET us draw the weapons of holy prayer, for other help I see not.

Letters of St. Catherine of Siena.

Monday—

O GOD our Father, stir up, we beseech Thee, the hearts of Thy people in wisdom, that the poor may bring forgiveness and the rich may bring power to the building of Thy Kingdom, for Jesus Christ's sake, the Founder of Thy Kingdom. Amen.

Inspire us, we pray Thee, to faithful service in Thy family on earth, make us to know the infinite debt we owe our fellow-men, and let no pride of circumstance or narrowness of mind keep us from full and free communion with our brethren.

H. S. Nash.

Tuesday—

O MERCIFUL Lord, who hast made of one Blood and redeemed by one ransom, all nations of men, grant that I may not only seek my own things, but also the things of others; that this mind may be in all of us which was in the Lord Jesus, that we may love as brethren, be pitiful and courteous, and endeavor heartily and vigorously to keep the unity of the spirit in the Bond of Peace; and the God of Grace, Mercy and Peace be with us all. Amen.

Thomas à Kempis.

Wednesday—

GRANT, O Lord Christ, the speedy coming of that day when Thy word of command will disarm the soldiers of all nations, as Thou in the Garden of Gethsemane didst disarm Peter.

May Thy Love, O King and Lover of Souls, be powerful today, as in that dark hour of Thy betrayal, to heal the wounds which our swords have made. Amen.

That all nations may learn that political peace cannot be founded on industrial war,
We beseech Thee to hear us, Good Lord.

Thursday, Ascension Day—

CHRIST the Victor, Christ the Saviour, Christ our Master dear and Lord,
Hearken then to the petitions which we pour with one accord:
When the smell of a sweet savor up to Thee the censers send,
Let the prayers of Thy redeemed ones with the hymn angelic blend:
Let the fragrant clouds that mounting breathe their incense far on high
Be for us the hopeful symbol of Ascension to the sky!

R. F. Littledale.

Friday—

O HOLY Trinity, wherein Three are One,
Have mercy upon us.
From the sins that divide us; from all class bitterness and hatred between races or nations; from forgetfulness of Thee and indifference to our fellow-men,
Good Lord, deliver us.
From the fear of unemployment and the evils of overwork; from the curse of child labor and the ill-paid toil of women,
Good Lord, deliver us.
By the tears Thou didst shed for Thy city,
We beseech Thee to hear us, Good Lord.

Saturday—

THEY that be snared and entangled in the extreme penury of things needful for the body can not set their minds upon Thee, O Lord, as they ought to do. Have pity upon them, therefore, O merciful Father, and relieve their misery that by Thy removing of their urgent necessity they may rise up to Thee in mind. Thou, O Lord, providest enough for all men with Thy most liberal and bountiful Hand; but whereas Thy gifts are in respect of Thy goodness and free favor, made common to all men, we through our naughtiness, niggardliness and distrust, do make them private and peculiar. Correct Thou the thing which our iniquity hath put out of order; let Thy goodness supply that which our niggardliness hath plucked away.

Ancient Prayer: Translated 1578.

ASCENSIONTIDE

THE HOPE OF THE KINGDOM

BEING seen of them forty days, and speaking of the things pertaining to the Kingdom of God.

The end of all things is at hand. Be we therefore sober and watch unto prayer,

We beseech Thee to hear us, Good Lord.

Sunday—

THERE is a spirit, which I feel, that delights to do no evil nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. I found it alone, being forsaken. I have fellowship therein with them who lived in dens and desolate places in the earth, who through death obtained their resurrection and eternal holy life.

James Naylor: A Quaker Saint.
Spirit of Man.

Monday—

WAITING itself becomes a work! and of all the promises of Scripture none speaks with fuller encouragement to such as seem to find no fruit of labour or no scope for it, if only they wait for the Lord Who will not leave the desolate, than this: In your patience ye shall win your souls.

Bishop Westcott.

Tuesday—

WE hear too little of the Christian virtue of Hope, the expectation of the triumph of the right and true. . . . We need to be encouraged by news of the progress of the Kingdom of God in . . . the rising spirit of brotherhood, the strength of social sympathy amongst men of earnest spirit.

Malcolm Spencer: The Hope of the Redemption of Society.

DOES Christ find the faith that shows itself in systematic prayer for the Coming of His Kingdom, now in our time, on our earth? If He does not, who can express the peril and the loss? Who can deny that we are ignoring one of the constant elements in normal human life?

Bishop Gore: Prayer and the Lord's Prayer.

Wednesday—

THAT it may please Thee to unite the inhabitants of every city, state, and nation in the bonds of peace and concord,

We beseech Thee to hear us, Good Lord.

That there may be no decay, no leading into captivity and no complaining in our streets,

We beseech Thee to hear us, Good Lord.

That Thy Kingdom may come on earth,

We beseech Thee to hear us, Good Lord.

Thursday—

SPLENDOR of the thoughts of God
For the life of men,
Visions of the saints and seers,
Burn for us again!
From the night of ancient wrongs
Wake our eyes to see
Dawning in the skies the day
God shall bring to be.

W. Russell Bowie.

Friday—

WE need a restoration of the millenial hope, which the Catholic Church dropped out of eschatology. . . . Our chief interest in any millenium is the desire for a social order in which the worth and freedom of every least human being will be honored and protected; in which the brotherhood of man will be expressed in the common possession of the economic resources of society; and in which the spiritual good of humanity will be set high above the private profit interests of all materialistic groups. We hope for such an order for humanity as we hope for heaven for ourselves.

Walter Rauschenbusch: A Theology for the Social Gospel.

Saturday—

BUT wait—till out of pain and strife
Our new and nobler peace is born;
Wait till the nation's coming life
Moves radiant through the gates of morn.

Eliza Scudder.

WHITSUNTIDE

THE GLORY OF THE CHURCH

THEY were all with one accord in one place.

That cloven tongues as of fire may again rest upon the leaders of the Church of God,

We beseech Thee to hear us, Good Lord.

Sunday—

IN highly developed and spiritually responsive groups, there is an actual heightening of inward power and a gathered sense of truth through union.

Not on one favored forehead fell
Of old the fire-tongued miracle,
But flamed o'er all the thronging host
The baptism of the Holy Ghost;
Heart answer heart; in one desire
The blending lines of prayer aspire;
Where in My Name meet two or three,
Our Lord hath said, There I will be.

John Whittier, quoted by Rufus M. Jones: Social Law in the Spiritual World.

Monday—

WITNESS, O Church, with whom His promised Spirit
Dwells through the ages, His ever-gracious Will.
Friend of the friendless, outcast, downtrodden,
O come, Son of Mary,
Jesu, our Redeemer,
O come, King triumphant, and reign on earth!

Then rise, Lord, we pray Thee, and heal the nations' sickness:
Rise, Thou, for whom amid the night we wait:
Our eyes are dim with vigils, our hearts with hope are aching.
O come, Son of Mary,
Jesu, our Redeemer,
O come, King triumphant, and reign on earth!

Selwyn Image.

Tuesday—

ALL men are turning their eyes today anxiously to see whether in the midst of our social state, strained as it is by industrial perplexities, wearied, overburdened, beclouded, there be, present here on earth, a holy society in which God has set up his throne, whose members, trained and fashioned in a heavenly city, can bring to bear upon social difficulties the mind of those who know what corporate citizenship and the responsibilities of a brotherhood should mean.

Henry Scott Holland.

Wednesday—

IF Jesus stood today amid our modern life, with that outlook on the condition of all humanity which observation and travel and the press would spread before him, and with the same heart of divine humanity beating in him, he would create a new apostolate to meet the new needs in a new Harvest-time of history.

Walter Rauschenbusch: Christianity and the Social Crisis.

Thursday—

WE need to enlarge our idea of the meaning of the evangelization of the soul in the perfect society. Since the soul, the man himself, cannot be fully saved, or made whole and strong, as long as the soul's environment, its conditions of life, are unfavorable, all social work, all educational work, all medical work, all industrial work, is work done for the soul and is a part of its salvation.

T. E. Slater.

Friday —

THE Church is in the world to change the world so that its whole extent may be filled with the glory of God, and may be worthy of the eternal destiny of the souls of men. Hers is a high and costly venture. She has strongholds to storm, the entrenchments where the forces of private-mindedness and apathy and money worship are dug in. In the attempt she can exhaust to its depths the capacity which is in man for dauntless sacrifice.

E. Talbot.

Saturday—

NOTHING must ever make us forget that we belong to a Body that is in the world to recreate and make that world new. Reconstruction is the very task that we ought to be really at home with: no bitter taunts about our corporate ineffectiveness, no consciousness of failures on our own part, ought ever to cause us to be forgetful of the fact that the Church, the Body of Christ, has a divine mission towards the fashioning of the social order. That is why, somehow, we must lift up our voice at a moment when talk of reconstruction is rife, and minds are everywhere directing themselves to the various problems of future well-being that the war so tremendously raises.

The Commonwealth.

TRINITY

THE BLESSÉD TRINITY

AND they rest not day nor night, saying Holy, Holy, Holy.

That Thou hast created all things, and for Thy pleasure they are and were created,
Good Lord, we thank Thee.
Hallowed be Thy name.
We beseech Thee to hear us, Good Lord.

Sunday—

OH, grace abounding, whereby I presumed to fix my look on the eternal light so long that I consumed my sight thereon!

Within its depths I saw ingathered, bound by Love in one volume, the scattered leaves of all the universe. . . .

O Light Eternal, who only in Thyself abidest, only Thyself dost understand, and to Thyself self-understood, self-understanding, turnest love and smiling!

Dante: Paradiso.

Monday—

THAT social thought of God which we call the doctrine of the Trinity.

Phillips Brooks.

SURELY religion has forsworn itself if it has abandoned its claim to lift men out of loneliness. Yet a religion that cannot name its God is powerless to arrive at a brotherhood even of two.

Henry Scott Holland.

Tuesday—

THE Vision of God is the call of the prophet: and the Vision of God given to us today in the Triune Name is our call, our message, our chastening. Let us all thank God, on this Festival of Revelation, that He has called us in the fulfilment of our prophet's office to unfold a growing message, and not to rehearse a stereotyped traditon.

Bishop Westcott: Christus Consummator.

Wednesday—

DERE frend thou art, to wit, there is but One Godde. And thou art to wit that no good may fail in Godde; but because that a swete thing and a good thing is comforte of fellowship, therefore may not Godde be without goodnes of fellowship. Then behooveth it that there were many Persons in Godde the Heyest Gudeness. And because that Onehead is good and Manyhead also, therefore it behooved that Onehead and Manyhead both were in Godde. And by this skill comes man to the knowing of Godde, that He is a Godde in Himself and thre in Persons.

Richard Rolle: The Mirror of St. Edmund, Fourteenth Century.

Thursday—

IF truth is correspondence with ultimate reality, and personality is the only truth, then ultimate reality must be personal, and the universe becomes a system of personal relationships. But this is what the Christian religion has always maintained, imagining God not only as personal, but as a perfect unity of personalities, and His only reflection here on earth a society built round a personality at once human and divine.

W. E. Orchard: The Outlook for Religion.

Friday—

RECONSTRUCTION is an attempt to create a state of things in political and industrial as well as in personal life, in accordance with the vision which God has given us, the vision of the family life in the household of the One Father, where all unite in the one service which is perfect freedom. This is the supreme adventure of our time.

The Bishop of Peterborough, 1917.

THE ancient Catholic charter of human freedom,—the doctrine of the Trinity.

A. V. G. Allen.

Saturday—

THE uncaused self-existent Eternal is indeed One, One God. But within the bright divine shrine and sanctuary of Godhead there is more-than-Oneness. Deity is no bright solitude, but the Scene of mutual affection. Deity contains forever the mighty flow and movement of an infinite Life of responding interacting Love.

Bishop Monte.

TRINITY I

DIVES AND LAZARUS

IF a man say, I love God, and hateth his brother, he is a liar.

That our portion may be with Lazarus and not with Dives,
We beseech Thee to hear us, Good Lord.

Sunday—

O ALMIGHTY GOD, pardon the luxury of our age, and grant that those who live in stately dwellings and fare sumptuously every day may be brought to hunger and thirst after righteousness, that they may be filled with thine everlasting sweetness, and may not be shut out from the eternal home which thou hast provided for such as wait upon thee in holiness: through Jesus Christ Our Lord.

Amen.

Father Benson, S. S. J. E

Monday—

THE rich man in torment could have alleged how much good he did with his fortune, how many trades he encouraged by his purple and fine linen, and faring sumptuously every day, and how he conformed to the ends and advantages of society by so spending his estate.

William Law: Christian Perfection.

Tuesday—

PERHAPS there cannot be a better way of judging of what manner of spirit we are of, than to see whether the actions of our life are such as we may safely commend them to God in our prayers.

. . . .

O Lord, I, Thy sinful creature, who am born again to a lively hope of glory in Christ Jesus, beg of Thee to grant me a thousand times more riches than I need, that I may be able to gratify myself and family . . . Grant that . . . I may still abound more and more in wealth, and that I may see and perceive all the best and surest ways of growing richer than any of my neighbors; this I humbly and fervently beg in the name of Jesus Christ our Lord and Saviour.

Amen.

Wednesday—

WOE be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flock? . . . The diseased have ye not strengthened, . . . neither have ye bound up that which was broken, neither have ye brought again that which was driven away . . . but with force and with cruelty have ye ruled them.

Ezekiel, XXXIV.

AND her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.

Isaiah, XXIII.

Thursday—

DIVES for his delicate life to the devil went,
And Lazarus the lean that longed for the crumbs,
Yet since I saw him sit, as he a Lord were,
In all manner of ease, in Abraham's lap;
And if thou be a man of power, Piers, I counsel thee,
To all that cry at thy gate for food for the love of God
Give them of thy loaf, yea though thou have less to chew.

Langland: The Vision of Piers the Plowman.

Friday—

IT is frequently useless talking to men about self-help whilst they are bound hand and foot by conditions of life which render self-help morally impossible and kill all hope. It is vain to demand of men that they lead self-respecting lives whilst landlords exact exorbitant rent for mere garrets and hovels: and it is mere mockery to talk of thrift to a man who is unable to obtain a life-supporting wage.

Father Cuthbert, O. S. F. C.

Saturday—

WE are not told that the Master made the smallest use of money for His ends. When He paid the Temple rate, He did it to avoid giving offense, and He defended the woman who divinely wasted it. . . . Ten times more grace and magnanimity would be needed, wisely and lovingly to avoid making a fortune, than it takes to spend one for what are called good objects when it is made.

George Macdonald: Sir Gibbie.

TRINITY II

MISSIONS

THIS is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another.

That we may compel all peoples to come in to the Supper of the Lord,
We beseech Thee to hear us,
Good Lord.

Sunday—

SAIL forth—Steer for the deep
waters only . . .
For we are bound where mariner has
not yet dared to go,
And we will risk the ship, ourselves
and all . . .
O daring joy, but safe! Are they
not all the seas of God?

Walt Whitman.

Monday—

WE are very active in the development of foreign mission work. Do we not, however, sometimes overlook the fact that the truest way by which to spread Jesus Christ in other lands is by showing the influence which He has on us at home?

H. Russell Wakefield.

Tuesday—

REPORTS came from the great missionary conference at Edinburgh that the most hindering obstacle to the spread of Christianity in the East is the knowledge that Eastern travellers and students have gained of the effect of Christianity upon the civilization of the West.

F. I. Paradise: Christianity and Commerce.

Wednesday—

OUT OF BOUNDS

A LITTLE Boy of heavenly birth,
But far from home today,
Comes down to find His ball, the earth,
That sin has cast away.
O comrades, let us one and all
Join in to give Him back His ball!

John B. Tabb.

Thursday—

IT is no wonder that the behaviour of men who are nominally Christians,—Christians in profession if not in practice,—has checked and still checks the progress of Christianity. The missionary comes preaching the gospel of peace and love, but when the natives see the rapacity and injustice of men professing the religion which the missionary preaches, the preachings lose their power.

Lord Bryce.

Friday—

WE send the Gospel Eastward not only because we are certain that the East needs Christ, but also because we are beginning to feel that we shall never get a full vision of Christ or a world view of Christianity until the East has brought its contribution both to our thought and practice of the Christian faith.

But while we must see to it that nothing allows foreign missionary enterprise to suffer at this time, there is another problem of even greater dimensions, namely, that of re-evangelizing Europe. This compromised Christianity must go.

W. E. Orchard: The Outlook for Religion.

Saturday—

FEAR not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Isaiah, XLIII.

TRINITY III

THE BODY OF CHRIST

BE subject to one another; and be clothed with humility.

That Thou Who art the God of all grace wilt make us perfect, stablish, strengthen, settle us,

We beseech Thee to hear us, Good Lord.

Sunday—

OF courtesy, as says St. Paul,
Members of Christ we may be seen.
As head and arm and leg, and all,
Bound to the body close have been,
Each Christian soul himself may call
A living limb of his Lord, I ween.
And see how neither hate nor gall
'Twixt limb and limb may intervene;
The head shows neither spite nor spleen,
Though arm and finger jewelled be,
So fare we all in love serene,
As kings and queens by courtesy.

The Pearl: Tr. Sophie Jewett.

Monday—

THE mission of the Church is evident: the Church's credentials are clear: the need of the world is great. Nothing could be more weak and pitiable than for the churches to confess that whole provinces of life lie beyond their interest. Nothing could be more cruel and cowardly than for the Churches to say that they have no word to offer on the problems which make the peril and the opportunity of our time. Nothing could be more calamitous and short-sighted than for the Churches to leave to outsiders, to unbelievers often, the discussion of current wrongs and the leadership in moral reform.

Bishop Huntington.

Tuesday—

THE only thing we judge by is what the Church is doing in the matter of the great social evils. We are fighting for Democracy, and all that it stands for. We believe in it passionately. We are coming back keen to do all we can for our God and country, to realize the dreams of a free and happy England in a free and happy world, the dreams which have sustained and made life worth while when things have been hardest.

How are you at home going to meet us?

The Challenge, 1917.

Wednesday—

WE shall not get to the Christian basis of industry until we come to recognize in industry also that there is no such thing as independence, and that the greatest, and the richest, and the strongest, is great only as he is the servant of the weak and the poor.

Lyman Abbott: Christianity and Social Problems.

THERE will be in the Christian society no governed and governing classes, no outside body like the slaves of the ancient city, like the melancholy hands who pass from factory to sleeping-place along the streets of a modern city. In the Christian city, each will be bound to all, and all to each.

Canon Barnett.

Thursday—

EVEN the Apostles must have found it hard to work together. We know they did. Look at Peter and Paul. Yet, the Spirit of Unity was stronger than all that opposed Him, and the One Body was in some measure realized. What was difficult in the childhood of the Body is still more difficult in its manhood. . . . But pray. You enter then into another man's "ego." You see him in God.

Forbes Robinson: Letters to His Friends.

Friday—

AGAIN and again, when the spirit of worldliness and competition has corrupted the Church at large, earnest men have gathered themselves together and formed fresh centres of unselfish life, centres of coöperation. . . . But, alas! the measure in which we have realized our ideal is nothing compared with the boundlessness of our failure hitherto. . . . The Church has allowed the spirit of the world to enter into her and she has altogether failed to realize her catholicity by making her power felt in politics and commerce. Once again we are waking to our duty.

Bishop Gore: Prayer and the Lord's Prayer.

Saturday—

THEY will not fail to see that even in the seasons of her deepest degradation the Church was still the regenerator of society, the upholder of right principles against selfish interest, the visible witness of the invisible God; they will thankfully confess that, notwithstanding the pride and selfishness and dishonor of individual rulers, notwithstanding the imperfections and errors of special institutions and developments, yet in her continuous history the divine promise has been signally realized.

Bishop Lightfoot.

TRINITY IV

THE CHURCH IN ACTION

FOR with the same measure that ye mete it shall be measured to you again.

That we wait with earnest expectation for the manifestation of the Sons of God,

We beseech Thee to hear us, Good Lord.

Sunday—

O LORD GOD!
Thou that dwellest in the Holy City
Where the flags of peace are never furled,
Pity! Pity!
Rouse the world!

. . . . . .

Wake Thy slothful people! They are sleeping
Far without the City's shining wall.
Wake them, for a mist of death is creeping
Over all!
Send again a prophet who shall lead them
In the way; a prophet who shall dare
Scourge them out of sleep's dead peace and speed them
Onward to Thy Kingdom,—peace is there.

Florence Converse.

Monday—

Church Ass'n for Advancement Interests of Labor

IN 1887 the Church Association for Advancement of the Interests of Labor (C. A. I. L.) organized in New York City. Its principle of brotherhood was applied through fraternal relations with organized labor. It states that labor in its true sense is the standard of social worth. . . . This society was the first to demand that all manufacturing be taken out of tenement houses, to end sweating and child labor. The first practical committee (outside of labor unions) of conciliation and mediation was established by the society in New York City, 1893—an important factor in preventing and settling strikes.

Tuesday—

Church Socialist League

ENGLISH organization founded June 13th, 1906. The League requires its members to be convinced Socialists, in the historical and economic meaning of the word. It is thus a society within the Church *composed exclusively of Socialists.*

American organization: President, Rt. Rev. Paul Jones, B.D.; Vice-Presidents, Rt. Rev. Benjamin Brewster, D.D., Rev. Eliot White. National Secretary, Rev. A. L. Byron Curtiss, Utica, N. Y.

The League Purpose: To further social justice by prayer, study of socialism and working so far as possible with both Churchmen and Socialists for an increase of moral and social conscience as to social justice.

Wednesday—

Social Service Dep't, Girls' Friendly Society of America

IT has established lodges in different parts of the country, where self-supporting girls can find a home at moderate prices,—thus supplementing the low wages of the present, while constantly looking forward to the promotion of better conditions.

Thursday—

The Joint Commission on Social Service of the Episcopal Church

OUR purpose is that the Church shall not be wanting, but shall faithfully respond to God's call and the leading of His Spirit in the new day that is before us; . . . that the Church's influence, corporately and diffused through its members, shall be a force dynamic on behalf of that democracy which is akin to genuine Catholicity, and always on the side of social justice against selfish greed and un-Christian individualism.

Let me remind you that the Joint Commission on Social Service comes with the same authority which is behind the Board of Missions.

Bishop Chauncey B. Brewster: Chairman Joint Social Service Commission.

Friday—

Commission on the Church and Social Service Federal Council of Churches of Christ in America.

PRINCIPLES adopted by the Federal Council: . . . Equal rights and complete justice for all men in all stations of life; . . . the abatement and prevention of poverty; . . . and for the protection of workers from the hardships of enforced unemployment; . . . for the right of employees and employers alike to organize, and for adequate means of conciliation and arbitration in industrial disputes; . . . the gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life; for a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

Saturday—

Resolution Passed at the General Convention, 1916

BE IT RESOLVED: That the service of the community and the welfare of the workers, not primarily private profits, should be the aim of every industry and its justification; and that the Church should seek to keep this aim constantly before the mind of the public; and that Christians as individuals are under the obligation on the one hand conscientiously to scrutinize the sources of their income, and on the other hand to give moral support and prayer to every just effort to secure fair conditions and regular employment for wage earners, and the extension of true democracy to industrial matters.

TRINITY V

PATRIOTISM

BE ye all of one mind: knowing that ye are thereunto called, that ye should inherit a blessing.

That the course of this world may be so peaceably ordered that Thy Church may joyfully serve Thee,

We beseech Thee to hear us, Good Lord.

Sunday—

O BEAUTIFUL for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!

Katharine Lee Bates.

Monday—

"CERCANDO Libertà!" Don't you remember those words of Dante? They always seem to me our national motto. Again and again we believed that we had found Liberty. The Puritans thought so first,—with their vision of liberty of the state. The generation of the Civil War was convinced that they had fought the final battle. Every emigrant that comes to America thinks to find freedom here. They were all wrong. Liberty waits at the end of the journey; she is not a companion of the way. We Americans must climb our Purgatorial Mount before we can hope to find her, but she is waiting for us on the summit. Pilgrims of Liberty! It is the best name we can bear.

Vida D. Scudder: A Listener in Babel.

Tuesday—

LIBERTY is not a donation; it is an achievement. It dwells on the summit of a mountain, and not at its base. It is not easy, granted by a legislature, but must be attained by infinite toil and suffering.

Charles A. Dinsmore.

Wednesday—

NOT only the tragedies of our times may teach us new lessons as to what international duty is, the deeds of our times include acts which give us new examples never known before of how a nation, facing a great crisis, can be guided mainly or solely by the idea of duty—that is, of its duty as a nation to other nations and to mankind.

Josiah Royce.

Thursday—

THE best result that I expect from America's entrance into the war is . . . that in the upbuilding of democracy and permanent peace throughout the world, America and Great Britain will take their part together, united at last by the knowledge that they stand for the same causes, by a common danger and a common ordeal, and, I will venture to add, by a common consciousness of sin.

Gilbert Murray.

Friday—

OUR Father in Heaven, make us true lovers of our country. Help us to keep the promises which America has made to the world, to be the home of freedom and brotherhood and justice for all. In our happiness and in our strength put us in mind of the pleasures and rights of others. Make us brave and truthful and fair. Keep our successes free from boasting and conceit. And when we fail and are defeated, give us a higher courage and a stauncher strength. Help us to become noble and great-hearted citizens, an honor to our nation and a spring of hope to our neighbours; through Jesus Christ, our Lord. Amen.

A Prayer for Patriotism

Saturday—

I CONFESS that I dream of the day when an English statesman shall arise with a heart too large for England, having courage in the face of his countrymen to assert of some suggested policy: "This is good for your trade, it is necessary for your domination, but it will vex a people farther off; it will profit nothing to the general humanity; therefore away with it!" . . . When a British Minister dares to speak so, and when a British public applauds him speaking, then shall the nation be so glorious that her praise, instead of exploding from within from loud civic mouths, shall come to her from without, as all worthy praise must, from the alliances she has fostered and from the populations she has saved.

Mrs. Browning: Poems before Congress.

TRINITY VI

THE CLASS STRUGGLE

FIRST be reconciled to thy brother, and then come and offer thy gift.

That we may walk together in newness of life,
We beseech Thee to hear us, Good Lord.

Sunday—

FIRST love God. Extend yourselves out to God, and whomsoever ye shall be able, draw on to God. There is an enemy; let him be drawn to God. Draw, draw on thine enemy; by drawing him on he shall cease to be thine enemy.

Old Homily.

Monday—

FOR all practical purposes England is divided, not into two nations only, as Disraeli said many years ago, but into dozens of separate and distinct classes, each warring to supplant the others. When the class-war is spoken of, many people shrug their shoulders and refuse to acknowledge its existence; but the war of classes is here; it is the most soul-destroying fact of modern life; and every reader (let him realize it) is inevitably one of the protagonists.

George Lansbury: Your Part in Poverty.

Tuesday—

MEN talk at times as if even to speak of such a thing as class-division were to create it; as if it were to stir up to strife the lion and the lamb who would otherwise have lain down together. But it is the social conditions themselves and not the references to them that create the strife. The agitator may embitter the strife, but he does not create the strife, nor create the conditions; it is the conditions that create the agitator. Nay, more: so long as the conditions exist, is not the Christian himself bound to be in some sense an agitator, if by that we mean a man who refuses to remain silent because silence is least disturbing?

T. C. Fry.

Wednesday—

THERE are in Nature indications of a divine anger,—an anger born of love offended and outraged. It is not an accidental manifestation. . . . It is incident to all wrong-doing, even as are pain and remorse, whereof it is a part. It enters not only into what man suffers by reason of his perversion, but also into the suffering of the victims of such perversion—the enslaved and the oppressed—moving them to righteous revolution. There is a resistance which is not of hatred or of revenge, but of a divine motion within us.

Henry M. Alden: God in His World.

Thursday—

IF disputes become less frequent and less bitter in the future, they will be diminished not through exhortations, or menaces, or denunciations, still less through attempts directly to prohibit them, but through the growth of a spirit of co-operation and of social service, and through the removal of the industrial conditions which at present foster industrial unrest.

Christianity and Industrial Problems: The Report of the Archbishop's Fifth Committee of Inquiry.

Friday—

LIGHT flashing out of darkness is revealing the work of the Holy Ghost making for human brotherhood. . . . There was a leaven of the Spirit in that fraternalism of the working-classes, and that cannot die.

Bishop Benjamin Brewster.

THE spirit of liberty is abroad and it cannot be suppressed, but it can be taken into the service of religion—as it was in times bygone—and from an enemy converted into a friend. And this is what the Church of the immediate future will do, and in doing, save humanity and herself.

Father Cuthbert, O. S. F. C.

Saturday—

THE crest and crowning of all good,
Life's final star is brotherhood:
For it will bring again to earth
Her long-lost poesy and mirth,—

. . . . . .

And till it comes we men are slaves,
And travel downward to the dust of graves.
Come clear the way, then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath.
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran:
Make way for Brotherhood—
make way for Man!

Edwin Markham: From the Man with the Hoe and Other Poems.

TRINITY VII

SOCIAL SHAME

WHAT fruit had ye then in those things whereof ye are now ashamed?

For the end of those things is death.

From the wages of sin
Good Lord deliver us.

Sunday—

IT is that denial of brotherhood—the refusal in corporate relations, social, economic, political, national and international, to recognize Christ's authority which requires us to base life on love,—it is that which is distinctively the "Sin of the World," our Christianized world. This is the sin which, being finished, has brought forth death. This is the sin which the War judges—for the war is only this sin in ripe and perfect fruitage.

H. J. Wotherspoon.

Monday—

THERE must be a new world if there is to be any world at all. That human things in our Europe can ever return to the old sorry routine and proceed with any steadiness or continuance there: this small hope is not now a tenable one. These days of universal death must be days of universal new birth if the ruin is not to be total and final! It is a Time to make the dullest man consider; and ask hmiself, Whence *he* came? Whither he is bound?—A veritable "New Era" to the foolish as well as to the wise.

Thomas Carlyle: The Present Time, 1850.

Tuesday–

WHAT has all this Might of humanity accomplished,—what has it done? Take the three chief occupations and arts of men, one by one, and count their achievements. Begin with the first, the lord of them all, agriculture. Six thousand years have passed since we were set to till the ground from which we were taken. How much of it is tilled? How much of that wisely or well?

John Ruskin: The Mystery of Life.

Wednesday—

AFTER agriculture, the art of kings, take the next head of human arts,—weaving, the art of queens. . . . Six thousand years of weaving, and have we learned to weave? Might not every naked wall have been purple with tapestry, and every feeble breast fenced with sweet colours from the cold? . . . We set our streams to work for us, and choke the air with fire, to turn our spinning wheels—and—are we yet clothed? . . . Does not every winter's wind bear up to heaven its wasted souls, to witness against you hereafter by the voice of their Christ, "I was naked and ye clothed me not"?

John Ruskin: The Mystery of Life.

Thursday—

TAKE the art of building . . . In six thousand years of building what have we done? . . . The ant and the moth have cells for each of their young, but our little ones lie in festering heaps, in homes that consume them like graves, and night by night, from the corners of our streets, rises up the cry of the homeless, "I was a stranger and ye took me not in."

John Ruskin: The Mystery of Life.

Friday—

SCATTERING wide or blown in ranks,
Yellow and white and brown,
Boats and boats from the fishing banks
Come home to Gloucester town.

. . . . . .

But thou, vast outbound ship of souls,
What harbor town for thee?
What shapes, when thy arriving tolls,
Shall crowd the banks to see?
Shall all the happy shipmates then
Stand singing brotherly?
Or shall a haggard ruthless few
Warp her over and bring her to,
While the many broken souls of men
Fester down in the slaver's pen,
And nothing to say or do?

William Vaughn Moody: Gloucester Moors.

Saturday—

MAINTAIN holy and true justice; let it not be ruined either for self-love, or for flatteries, or for any pleasing of men. And do not connive at your officials doing injustice for money, and denying right to the poor: but be to the poor a father, a distributer of what God has given you. And seek to have the faults that are found in your kingdoms punished and virtue exalted. For all this appertains to the divine justice to do. . . . I tell you on behalf of Christ crucified, that you delay no longer to make this peace. May the flame of holy desire to follow this holy Cross and to be reconciled with your neighbor, increase in you.

Letters of St. Catherine of Siena.

TRINITY VIII

INDIVIDUAL HOLINESS

NOT every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in Heaven.

That we, heirs of God, may through the Spirit mortify the deeds of the flesh,

We beseech Thee to hear us, Good Lord.

Sunday—

AM I a glorious spring
Of joys and riches to my King?
Are men made Gods? And may they see
So wonderful a thing
As God in me?
And is my soul a mirror that must shine
Even like the sun and be far more divine?

Thomas Traherne.

Monday—

FOR the sake of the unfairly hindered or the oppressed, we need social reforms; but for the sake of these reforms, we need most of all great characters. It is they and they alone who can influence the will of others and make reform a reality. And strength of personal character is wrought, not always or best in the stress of social activity, but chiefly in the wrestling of a man's own soul with the unseen God.

Dean Church.

Tuesday—

WE look out with ardor on the great social war between justice and injustice, good and evil, and we are eager to take our place within it; but let us remember that our power to prevail depends on the issue of that same combat in the arena of our inner self.

The greatest social truth ever uttered was that spoken by the Son of Man as He passed into the great struggle by which He overcame the evil of the world: "For their sakes I sanctify Myself."—And still the only abiding force of social redemption is the force of single wills surrendered to the will of God.

W. C. Gordon Lang.

Wednesday—

WE wrestle with the problem of socialism and individualism, the problem of the many and the one; and we wonder which of the two shall ultimately overcome the other and remain the triumphant principle of human life. Let us be sure that to Christ, to God, there is no problem. When society shall be complete, it shall perfectly develop the freedom of the individual. When the individual shall be perfect, he will make in his free and original life his appointed contribution to society.

Phillips Brooks.

Thursday—

CHRISTIAN Perfection is "such as men in cloisters and religious retirements cannot add more, and at the same time, such as Christians in all states of the world must not be content with less."

William Law: Christian Perfection.

Friday—

LET every one therefore put his hand to the work which falls to his share. Those who rule the state must use the laws and institutions of the country; masters and rich men must remember their duty; the poor man whose interests are at stake must make every lawful and proper effort; and since religion alone can destroy the evil at its root, all men must be persuaded that the primary thing needful is a return to Christianity, in the absence of which all the plans and devices of the wisest will be of little avail.

Pope Leo XIII: Encyclical.

Saturday—

THE greatest contribution which any man can make to the social movement is the contribution of a regenerated personality, of a will which sets justice above policy and profit, and of an intellect emancipated from falsehood.

The championship of social justice is almost the only way left open to a Christian nowadays to gain the crown of martyrdom.

Walter Rauschenbusch: Christianity and the Social Crisis.

TRINITY IX

WAR TO END WAR

THESE things . . . are written for our admonition, upon whom the ends of the world are come.

From temptations above that we are able to bear,

We beseech Thee to hear us, Good Lord.

Sunday—

SO all in vain will timorous ones essay
To set the metes and bounds of Liberty.
For Freedom is its own eternal law:
It makes its own conditions, and in storm
Or calm alike fulfils the unerring Will.
Nor doubt it when in mad, disjointed times
It shakes the torch of terror, and its cry
Shrills o'er the quaking earth, and in the flame
Of riot and war we see its awful form
Rise by the scaffold, where the crimson axe
Rings down its grooves the knell of shuddering kings.

John Hay.

Monday—

THE wars we wage
Are noble, and our battles still are won
By justice for us, ere we lift the gage.
We have not sold our loftiest heritage.
The proud republic hath not stooped to cheat
And scramble in the marketplace of war;
Her forehead weareth yet its solemn star
Who leads despisèd men with just-unshackled feet
Up the large ways where death and glory meet.

William Vaughn Moody: An Ode in Time of Hesitation.

Tuesday—

IT is clear that in 1914, no other course was open to any nation implicated than to join issue with the aggressors. But this was the result, not of the righteousness of one nation as distinct from that of another, but of the universal lack of Christianity in the whole world. This war does not belong to the period of 1914 onward. It is the outcome of centuries of irreligion and hypocrisy, and it would be hard to apportion the guilt in this matter. To do so is not the business of Man, but of God.

E. M. Venables.

Wednesday—

I LOVE no peace which is not fellowship
And which includes not mercy: I would have
Rather the raking of the guns across
The world . . .
What! Your peace admits
Of outside anguish while it keeps at home?
I loathe to take its name upon my lips.
'Tis nowise peace: 'tis treason stiff with doom. . . .
O Lord of peace who art Lord of righteousness,
Constrain the anguished worlds from sin and grief,
Pierce them with conscience, purge them with redress,
And give us peace that is no counterfeit!

Mrs. Browning: Casa Guidi Windows.

Thursday—

THE Coming of the Kingdom of God will not be by peaceful development only, but by conflict with the Kingdom of Evil. We should estimate the power of sin too lightly if we forecast a smooth road. Nor does the insistence of continuous development eliminate the possibility and value of catastrophe. Political and social revolutions may shake down the fortifications of the Kingdom of Evil in a day. The Great War is a catastrophic stage in the coming of the Kingdom of God.

Walter Rauschenbusch: A Theology for the Social Gospel.

Friday, Feast of the Transfiguration

ON Tabor we say confidently: It is good for us to be here; but God judged otherwise and brings us to Gethsemane. That good should come from the defeat of good . . . is an intolerable notion to our narrowness; and yet we have evidence that not only in spite of but through and in His defeat and humiliation He was glorified.

George Tyrrell: Oil and Wine.

Saturday—

THE Transfiguration has shed its light upon all ages. . . . A glimpse of the divine beauty has broken through the darkness and has cheered the humblest pilgrims.

Greatly has this impression been deepened by the story of the boy in epilepsy, which follows so immediately upon the Tabor vision. . . . We have not here the picture of a lazy benevolence, looking down from a serene region of enjoyment upon a world of misery and wishing it well. We have the history of a divine descent into the misery to wrestle with it, to bring back the victims of it into the home of peace from which they had wandered.

F. D. Maurice: The Gospel of the Kingdom.

TRINITY X

THE DAY OF OUR VISITATION

AND when he was come near, he beheld the city and wept over it, saying: if thou hadst known, even thou, the things which belong unto thy peace.

Because we know not the Day of our Visitation,

Lord have mercy upon us.

Sunday—

THE persistence of war is a staggering blow to the claims of Christianity. . . .

O war, I hate you most of all because you lay your hands upon the finest qualities in human life, qualities that rightly used would make a heaven on earth, and you use them to make a hell on earth instead.

Harry Emerson Fosdick: The Challenge of the Present Crisis.

Monday—

THE one great religious utterance of the war is the 'manifesto' of the British Labor Party.

Bishop Brent.

THE war spells the ultimate doom, not of one militarism but of all militarisms. It is but the first step, and perhaps not the least fierce, toward the re-creation of Society from end to end.

The Commonwealth.

Tuesday—

THE time is certainly drawing near for the workmen who are conscious of their own power and probity to draw together into action. They ought first in all Christian countries to abolish—not yet war, which must yet be made sometimes in just causes, but the armaments for it, of which the real root-cause is simply the gain of manufacturers of instruments of death.

John Ruskin.

Wednesday—

THE Christian peacemaker knows that there are multitudes of people who are trying to be true to the higher resistance in their individual lives, but he knows also that the higher resistance will never have its perfect way with men until it becomes a social force, and is made massive in attitudes of the nation. He knows that the nation which adopts such a policy takes no light risk of lesser losses, but he believes such a nation will save its own soul, and release those forces which will begin to save the soul of the world.

Congregationalist and Christian World.

Thursday—

SO shall men
Gazing long back to this far looming hour
Say: Then the time when men were truly men;
Tho' wars grew less, their spirit met the test
Of new conditions; conquering civic wrong;
Guarding the country's honor as their own.

. . . . . .

Defying leaguèd fraud with single truth;
Knights of the spirit; warriors of the cause
Of justice absolute 'twixt man and man.

Richard Watson Gilder.

Friday—

THE end I know not, it is all in Thee,
Or small or great I know not—haply what broad fields, what lands,
Haply the swords I know may there indeed be turned to reaping tools,
Haply the lifeless cross I know, Europe's dead cross, may bud and blossom there.

Walt Whitman.

Saturday—

GOD end War! but when brute War is ended,
Yet there shall be many a noble soldier,
Many a noble battle worth the winning,
Many a hopeless battle worth the losing.
Life is battle,
Life is battle, even to the sunset.

Soldiers of the Light shall strive forever,
In the wards of pain, and ways of labour,
In the stony deserts of the city,
In the hives where greed has housed the helpless;
Patient, valiant,
Fighting with the powers of death and darkness.

Helen Gray Cone: Soldiers of the Light.

TRINITY XI

NATIONAL HUMILITY

EVERY one that exalteth himself shall be abased: and he that humbleth himself shall be exalted.

From offering the prayer of the Pharisee,

Good Lord, deliver us.

Sunday—

O Holy Trinity, One God,
Have mercy upon us.

From national failure to serve Thee and all mankind; and from selfishness of every sort in our national purposes,
Good Lord, deliver us.

From injustice within the nation; and from all things which may hurt and hinder the progress of democracy among us,
Good Lord, deliver us.

From all hate of our enemies,
Good Lord, deliver us.

From cowardice and the shrinking from hard and bitter service; and from failure to sacrifice for the holy ideals for which the nation is contending,
Good Lord, deliver us.

Monday—

OH, by the unforgotten name of eager boys,
Who might have tasted girls' love and been stung
With the old mystic joys and starry griefs. . . .
But that the heart of youth is generous—
We charge You, ye who lead us,
Breathe on their chivalry no hints of stain!
Turn not their new world victories to gain!
One least leaf plucked for chaffer from the boys
Of their dear praise,
One jot of their pure conquest put to hire
The implacable republic will require.

William Vaughn Moody: Ode in Time of Hesitation.

Tuesday—

AN accurate description of a field of battle, of a rout, of a siege, may be painful beyond what we can bear. But it is not amiss to remember that there are other human sufferings which would not prove a pleasant picture.

J. Llewelyn Davies.

THE assumption that agonies of pain and blood shed in rivers are less evils than the soul spotted and bewildered by sin, is most Christian.

Ecce Homo.

Wednesday—

THE only cause for the triumph of which we can pray, is the cause of Christ, Truth and Peace. And there will be no peace for the world if we, forgetful of Our Lord upon His Cross, forgetful of His self-denial and His forgiveness of those who tortured Him, make a peace in the spirit of war. For example, it will be no peace if fighting on the battle-field only stops to give place to fighting in a trade war. The Light of the World alone can show the stricken peoples of today the light of peace.

E. M. Venables.

Thursday—

BREAK down, O Lord, the temples we have set up within ourselves to our own virtue, as Thou didst break with gentle touch the too great confidence of Thy devoted ambassador, St. Peter.

Help us to build in their stead a spiritual house whose altar is alight with purest offerings.

Take from us the pride that looks on humble folk as common or unclean, the weakness that dare not own Thee as a friend, the error that would make of Thee an earthly King.

Give us the blessing of a generous heart alive with sympathy, of ardent courage to follow Thee without fail to the end, of quickness to see in Thee the Son of the Living God, whose Kingdom is not of this world.

Friday—

NO one who deeply sees the evils that our fight for wealth brings on man, with an incidence more terrible than war because it is so continuous and unrelieved, can call it Christian. War brutalizes men? So does our economic system. . . . War kills men? So does our economic system. . . . There is hardly a kind of agony on a modern battlefield that has not its counterpart somewhere in our economic struggle.

Harry Emerson Fosdick: The Challenge of the Present Crisis.

Saturday—

GOD of Justice, save the people
From the war of race and creed,
From the strife of class and faction
Make our nation free indeed;
Keep her faith in simple manhood
Strong as when her life began,
Till it finds its full fruition
In the Brotherhood of Man!

William P. Merrill.

TRINITY XII

LIFE FROM WITHIN

FOR the letter killeth; but the spirit giveth life.

That He Who made the deaf to hear and the dumb to speak may open our ears and lips to receive and repeat His message,

We beseech Thee to hear us, Good Lord.

Sunday—

RIGHTEOUSNESS, Peace, Joy": the human heart welcomes these three characteristics as marking the society which answers the promise of creation. In these three, that memorable triad, the battle-cry of revolution, which in spite of every perversion and misuse has found a wide response in the soul of nations, receives its highest fulfilment. In "righteousness, peace, joy," we can recognize "equality, liberty, fraternity," interpreted, purified, extended. We must make it clear in a shape that will strike the imagination of the multitude that the notes of the Christian society are righteousness, peace, joy.

Bishop Westcott: Social Aspects of Christianity.

Monday—

IN 1857 Charles Kingsley, in answer to some criticisms of *Alton Locke* replied: "We would teach the people to become Christians by teaching them gradually that true socialism, true liberty, true brotherhood and true equality (not the carnal dead level equality of the communist, but the spiritual equality of the Church idea, which gives every man an equal chance of developing God's gifts and rewards every man according to his work, without respect of person) is only to be found in loyalty and obedience to Chirst."

Charles Kingsley: Alton Locke, Prefatory Memoir, p. XXIX.

Tuesday—

LOVE one another. If you love one another there can be no social oppression, no social conflict. Love one another and the world will be reformed. It will become again the world of God; in which charity reigns, and with charity, harmony and order.

S. Francis.

LOVE God and do what thou wilt.

Saint Augustine.

Wednesday—

IT is only because we are so divided one from another, only because we are so ignorant of each other's lives that we submit to these Unchristian conditions. When we know, we shall all unite in a supreme and practical effort to destroy the man-made conditions which produce the evils we have so genuinely but vaguely deplored. Then we shall by united efforts build a new state based on the foundations, not of hatred, not of competition, but of brotherhood, cooperation, love.

George Lansbury: Your Part in Poverty.

Thursday—

I SAW that each kind compassion that man hath on his Even-Christians with charity, it is Christ in him.

Revelations of Divine Love recorded by Julian Anchoress at Norwich. Tr. Gerenus de Cressy.

Friday—

TO save Society, we must go back to the old fountain head of Christian sacrifice. Rank is nought, wealth nought; brotherhood is all. Let us make up our minds that great changes are coming, are inevitable, are just, and let us surrender the moth and the rust. . . . It is possible that the work of reconstruction may carry us far beyond the horizon of the changes that we think we can now see. We may easily learn hereafter to accept or even welcome changes that would seem revolutionary today.

T. C. Fry.

Saturday—

THE life and splendor of Felicity,
Whose floods so overflowing be,
The streams of Joy which round about his Throne
Enrich and fill each Holy one,
Are so abundant, that we can
Spare all, even all to any Man!
And have it all ourselves!
Nay, have the more! We long to make them see
The sweetness of Felicity.

Thomas Traherne.

TRINITY XIII

LABOR: ITS CLAIMS

IS the law then against the promises of God? God forbid.

That in the love of our neighbor we may find the liberty whereby Christ hath made us free,
We beseech Thee to hear us,
Good Lord.

Sunday—

WHAT is wanted is a fresh inspiration, a fresh vision of the great truth which Christ gave His life to proclaim, that not only have we individual souls to be saved, but that the individual soul cannot be saved unless the collective soul be saved likewise.

J. Keir Hardie.

Monday—

THE law of service is universal, whether we will it to be so or not. As we ride along in a luxurious railway coach, we are profiting by the labor of all who helped to build the road or construct the coach. We should lift our hat to the workingman with his shovel, for without him we would be making our journey in the stage-coach of the past.

Theodore F. Seward: The School of Life.

SEE whence honor has its root. The hands of cooks procure us to be honored, so that to them we ought to feel gratitude; and swineherds supplying us with a rich table, and weavers and spinners and workers in metal, and confectioners and table furnishers.

Saint Chrysostom.

Tuesday—

WHAT is the fundamental evil in our modern society which we should set out to abolish?

There are two possible answers to that question, and I am sure that very many well-meaning persons would make the wrong one. They would answer Poverty, when they ought to answer Slavery. . . . Poverty is the symptom; slavery the disease.

G. D. H. Cole.

Wednesday—

THESE are the people by whose labor the other inhabitants are in a great measure supported, and many of them in the luxuries of life. These are the people who have made no agreement to serve us, and who have not forfeited their liberty that we know of. These are the souls for whom Christ died, and for our conduct towards them we must answer before Him who is no respecter of persons. They who know the only true God, and Jesus Christ whom he hath sent, and are thus acquainted with the merciful, benevolent, gospel spirit, will therein perceive that the indignation of God is kindled against oppression and cruelty, and in beholding the great distress of so numerous a people will find cause for mourning.

Journal of John Woolman, 1757.

Thursday—

THESE are they who build thy houses,
Weave thy raiment, win thy wheat,
Smooth the rugged, fill the barren,
Turn the bitter into sweet,
All for thee this day—and ever.
What reward for them is meet?
Till the host comes marching on.

On we march then, we the workers, and the rumor that ye hear
Is the blended sound of battle and deliv'rance drawing near;
For the hope of every creature is the banner that we bear,
And the world is marching on.

William Morris: The March of the Workers.

Friday—

THEY helped every one his neighbour; and every one said to his brother, Be of good courage.

So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the sodering: and he fastened it with nails, that it should not be moved.

Isaiah, XLI.

THE nineteenth century made the world into a neighborhood; the twentieth century will make it into a brotherhood.

Joseph Cook.

Saturday—

FOR many years a Working Man
To sanctify the worker's life,
He shared the toil, the pain, the cares
With which the worker's lot is rife.

Then who would shun a life of toil?
And who would grudge at homely fare?
Lord Jesus, give us grace to make
Our daily work a daily prayer.

Episcopal Female Tract Society.

TRINITY XIV

LABOR: ITS IDEALS

BUT the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

That Labor and Capital may overcome the works of the flesh, which are hatred, variance, emulations, wrath, strife, seditions, murders, and that many may rejoice in the fruit of the Spirit, against which there is no law,

We beseech Thee to hear us,
Good Lord.

Sunday—

RAISE the stone and thou shalt find Me,
Cleave the wood and I am there.

Traditional Saying of Our Lord.

Monday—

LET us pray for the men and women throughout the world whose Day of Hope this is.

We beseech Thee to hear us, Good Lord.

That under the leadership of the Carpenter, Labor may make the world a home of happy work and love.

. . . . . .

For a living wage as a minimum in every industry.

For the reasonable reduction of hours of labor and for that degree of leisure for all, which is a condition of the highest human life.

. . . . . .

For the most equitable division of the products of labor and the control of industry that can ultimately be devised.

That Labor and the Church may work together as one to build Jerusalem on earth.

Tuesday—

WORKINGMEN! Brothers! When Christ came and changed the face of the world, he spoke not of rights to the rich, who needed not to achieve them, nor to the poor who would doubtless have abused them in imitation of the rich; He spoke not of utility nor of interest to a people whom interest and utility had corrupted; he spoke of Duty, he spoke of Love, of Sacrifice and of Faith; and he said that they should be first among all who had contributed most by their labor to the good of all.

Joseph Mazzini: On the Duties of Man.

Wednesday—

NO man has worked, or can work, except religiously; not even the poor day-labourer, the weaver of your coat, the sewer of your shoes. All men, if they work not as in a Great Taskmaster's eye, will work wrong, work unhappily for themselves and you.

Industrial work, still under bondage to Mammon, the rational soul of it not yet awakened, is a tragic spectacle. . . . Labour is ever an imprisoned god, writhing unconsciously or consciously to escape out of Mammonism.

Thomas Carlyle: Past and Present.

Thursday—

WHY is labour unable to bring about the consummation of what it wishes? The reason lies in the inferior status of labour with regard to management and control of industry. "The ill-will of Labour toward Capital and Management is not wholly a question of their respective share of earnings. The fundamental grievance of labour is that the actual conditions of industry have given to Capital and Management control not only over the mechanism of production, but also over Labour itself. . . . The labourer feels the forces against him are too strong. All he can do to fight them is to resort to the strike, an expedient which brings the acutest suffering to him and his family in its train.

Council for Social Service in Canada.

Friday—

THE Archbishop of York . . . strongly supported the plan for giving a share in management to the workers in any industry. We are sure that he is right. It is not reasonable that those who invest capital in the shape of money or plant should have the whole control, while those whose contribution takes the form of their own labor should have none. Share in the management should be for the workers a permanent right, and not an occasional concession.

The Challenge.

Saturday—

IF we in Britain are to escape from the decay of civilization itself . . . we must ensure that what is presently to be built up is a new social order, based . . . in industry as well as in government on that equal freedom, that general consciousness of consent, and that widest possible participation in power both economic and political, which is characteristic of democracy.

Program of the British Labor Party.

TRINITY XV

THE SUMMONS OF THE CROSS

GOD forbid that I should glory save in the cross of our Lord Jesus Christ.

V. Peace be upon us, and mercy.
R. And upon the Israel of God.

Sunday—

IF it is not beneath the Cross of Jesus that nations will lay down their arms, it may be by revolution among the armies and rebellion among the workers. If we cannot secure the ending of the war by the blood of the Cross, other blood may flow which will not cleanse but only cry out for blood the more. But it may need a crucified Church to bring a crucified Christ before the eyes of the world.

W. E. Orchard: The Outlook for Religion.

Monday—

WITHIN the area of what can be required of the ordinary good man, Our Lord stands over against the souls of men already pious and God-fearing,—inviting to sacrifice, claiming sacrifice, meeting it with His supreme benediction, as if it were in that alone that the true relation of the soul to God is exhibited and realized.

Bishop Gore: The New Theology.

Tuesday—

THESE through the darkness of death, the dominion of night
Swept, and they woke in white places at morning-tide;
They saw with their eyes and sang for joy of the sight,
They saw with their eyes the eyes of the Crucified.

Lionel Johnson: Te Martyrum Candidatus Poems.

Wednesday—

WHAT we need in our national prayer is the acknowledgment of a Divine purpose greater than all national aims. If faith means trust in God that He will do what we desire, or even what we think to be right, such faith, as history proves, will be again and again frustrated. But faith conceived as trust in God's plan, and a belief that even through humiliation and defeat such as we see in the Cross of Christ, God works out the triumphant achievement of His purpose, never fails and is never disappointed.

The Challenge.

Thursday—

MODERN knowledge has another issue to offer to thinking men. It tells them that in order to be rich they need not take the bread from the mouths of others; but that the more rational outcome would be a society in which men, with the work of their own hands and by the aid of the machinery already invented and to be invented, should themselves create all imaginable riches. . . . They guarantee, at least, the happiness that can be found in the full and varied excerise of the different capacities of the human being in work that need not be overwork, and in the consciousness that one is not endeavoring to base his own happiness upon the misery of others.

Prince Kropotkin: Fields, Factories and Workshops.

Friday—

ALL that God has given us beyond what is necessary, He has not, properly speaking, given us. He has but entrusted it to us, that it may by our means come into the hands of the poor. To retain it is to take possession of what belongs to others.

St. Augustine.

Saturday—

NOW in this present time, man is set between heaven and hell, and may turn himself toward which he will. For the more he hath of ownership, the more he hath of hell and misery; and the less of self-will the less of hell, and the nearer he is to the kingdom of heaven. And could a man while on earth be wholly quit of self-will and ownership, and stand up free and large in God's true light, and continue therein, he would be sure of the kingdom of heaven.

Tauler: Theologia Germanica.

TRINITY XVI

CHRISTIAN WOMANHOOD

OF whom the whole family in heaven and earth is named.

That Christian women, being rooted and grounded in love, may be filled with all the fullness of God,
We beseech Thee to hear us,
Good Lord.

Sunday—

AND Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm-tree of Deborah between Ramah and Bethel in Mount Ephraim: and the children of Israel came up to her for judgment.

Judges, IV.

O LORD send the guidance of the Spirit to all women newly enfranchised, that they may exercise their power soberly and in wisdom, to the fulfilling of Thy most holy will, through Jesus Christ our Lord. Amen.

Monday—

THEY tell us the chief characteristic of women is the instinct of nurture. The whole trend of thought is leading us to apply this instinct to all suffering and neglected people. But by nothing so much as work, is our pity cleansed of sentimentality. We learn to discriminate between the good and the bad in the present social order. We realize, as we never could from the narrower world of home, how the coming of justice depends on an interweaving of the social and the individual, of external structure and of character.

Anna Rochester.

Tuesday—

SHE saw the gleam of white starlight, she felt the rush of wings;
Through the little door, the humble door, came simple folk and kings.
And some knelt down with gifts and praise, and some with tears and prayers—
And suddenly the little Christ seemed less of hers than theirs.

Scarce one white hour she knew her joy before the world came in
And claimed Him at Her very heart, the heart that knew no sin.
O Mary, not a mother born but knows your grief one day,
Since soon or late the world comes in and takes a child away.

Theodosia Garrison.

Wednesday—

IF children are ever to receive their just due in society, if Jesus's example of placing a child in the midst is ever to be generally imitated, probably it will first be necessary to see to it that woman has the vote.

Bernard Iddings Bell: Right and Wrong After the War.

Thursday—

THROUGH long ages of untutored barbarism and but half-disciplined force, the nun's veil was the charter of woman's freedom; and in the cloisters were developed types of strong, independent womanhood, to which the present world might well look for examples of the perfect woman.

Father Cuthbert, O. S. F. C.

Friday—

A LADY abominates a sot, as a creature that has only the shape of a man; but then she does not consider that, drunken as he is, perhaps he can be more content with the want of liquor than she can with the want of fine clothes; and if this be her case, she only differs from him as one intemperate man differs from another.

William Law: Christian Perfection.

Saturday—

I SAY to you I am the Mother; and under the sword
Which flamed each way to harry us forth from the Lord
I saw Him young at the portal, weeping and staying the rod,
And I, even I was His mother, and I yearned as the mother of God.

William Vaughn Moody: I Am the Woman, Poems and Poetic Dramas.

TRINITY XVII

UNITY

ENDEAVORING to keep the unity of the Spirit in the bond of peace.

That we be of one body as of one spirit,
We beseech Thee to hear us,
Good Lord.

Sunday—

O HEART of mine, keep patience! looking forth,
As from the Mount of Vision, I behold,
Pure, just, and free, the Church of Christ on earth,—
The martyr's dream, the golden age foretold!
And found at last, the mystic Graal I see,
Brimmed with his blessing, pass from lip to lip
In sacred pledge of human fellowship;
And over all the songs of angels hear,—
Songs of the love that casteth out all fear,—
Songs of the Gospel of Humanity!

J. G. Whittier.

Monday—

THE noblest word that I have ever heard from any co-operator was this: "You cannot make this more democratic business work, without calling on more and more people to help you. If it should ever conquer the hand-to-hand fight of competition, then everybody, whether they wanted to or not, would *have* to help everybody else."

To work slowly and painfully toward this end is a possibility that need not be deferred. The sacrifices that it requires are the surrender of many things that are now our vexation and our curse.

John Graham Brooks: The Social Unrest, pp 379, 380. Macmillan Co., 1903.

Tuesday—

IF the outward were the measure of the Church of Christ, we might well despair. But side by side with us, when we fondly think, like Elijah or Elisha's servant, that we stand alone, are countless multitudes whom we know not, angels whom we have no power to discern, children of God whom we have not learnt to recognize. We are come to the kingdom of God, peopled with armies of angels and men working for us and with us because they are working for Him.

Bishop Westcott: Christus Consummator.

Wednesday—

A LOVELY city in a lovely land,
Whose citizens are lovely, and whose King
Is Very Love; to Whom all angels sing;
To whom all saints sing crowned, their sacred band
Saluting Love with palm-branch in their hand.
And thither thou, Beloved, and thither I
May set our heart and set our face and go,
Faint yet pursuing, home on tireless feet.

Christina Rossetti.

Thursday—

LET our imaginations rest on the burning love, the thrilling knowledge of those dimly spiritual beings, archangels and angels, on the keen joy of vision which has been obtained by the spirits of just men made perfect. And let us pray that with a like effectiveness, to be crowned at last with a like reward, God's Will may be done, in heaven as on earth.

Bishop Gore: Prayer and the Lord's Prayer, p. 54.

Friday—

BEHOLD O Lord how Thy faithful Jerusalem rejoices in the triumph of the Cross and the power of the Saviour; grant therefore that those who love her may abide in her peace and those who depart from her may one day come back to her embrace; that when all sorrows are taken away we may be refreshed with the joys of an eternal resurrection, and be made partakers of her peace, world without end. Amen.

Mozarabic Sacramentary.

Saturday—

THE Church has three special possessions and treasures; the Bible, which proclaims man's freedom; Baptism, his equality; the Lord's Supper, his brotherhood.

Charles Kingsley: Alton Locke, Prefatory Memoir.

THE Christian nation shall not be divorced from the Christian Church. The day is coming—inevitably coming, when we shall no longer speak of the forces of the Kingdom of God at work within the Republic, but of the forces of the Republic at work within the Kingdom of God.

Richard Wallace Hogue.

TRINITY XVIII

OUR NEIGHBOR

WAITING for the coming of the Lord Jesus Christ.

For grace to love our neighbor as ourself,

We beseech Thee to hear us, Good Lord.

Sunday—

HELP me to help my brothers bear
Their loneliness, their poverty,
Their sorrow and their blank despair—
Some working vision grant to me.

Grant each and all uncommon sense
To lift our lives to happier height.
Be Thou our present recompense,
Be Thou our everlasting light.

Robinson Smith.

Monday—

A MAN who does not do as he would be done by, a man who who does not love his neighbor *as* himself, is selfish. In other words, he is using some part of society for his own individual advantage, without regard to what the effect is upon Society itself. He makes himself a center around which he swings his fellows.

Bishop Brent: The Inspiration of Responsibility.

Tuesday—

JESUS, who didst touch the leper,
Deliver us from antipathies;
Who didst dwell among the Nazarenes
Deliver us from incompatibility;
Who didst eat with some that washed not before meat,
Deliver us from fastidiousness;
Who didst not promise the right hand or the left,
Deliver us from favoritism;
Deliver us while it is called today,
Thou who givest us today and promised us not tomorrow.

Christina Rossetti.

Wednesday—

HE is the philanthropic man who does good even to his enemies. But every man is neighbour to every man, and not merely this man or that; for the good and the bad, the friend and the enemy, are alike men.

You seem to me not to know what the greatness of philanthropy is, which is affection towards any one whatever in respect of his being a man, apart from physical persuasion.

St. Clement of Alexandria.

Thursday—

IF the rich and great can find out such . . . self-enjoyments of their riches as show that they love God with all their strength, and their neighbours as themselves; religion has no command against such enjoyments.

William Law: Christian Perfection.

MOST of the virtues that bind us to God, that make us holy—truthfulness, fidelity, charity, patience, meekness, justice—have reference to our neighbor. Our individual perfection, and ultimately our perfect happiness, is at the same time the perfection of our social relations.

Rev. L. McKenna, S. J.

Friday—

OF TRUE LOVE. Blessed is that brother who would love his brother as much when he is ill and not able to assist him as he loves him when he is well and able to assist him.

Writings of St. Francis: Tr. by Father Paschal Robinson.

THOU shalt communicate in all things with thy neighbour; thou shalt not call things thine own; for if ye are partakers of things which are incorruptible, how much more of those things which are corruptible.

Epistle of Barnabas: Ch. XIX.

Saturday—

COME, though with purifying fire
And desolating sword,
Thou of all nations the desire,
Earth waits thy cleansing word.

Anoint our eyes with healing grace
To see as ne'er before
Our Father, in our brother's face,
Our Master, in His poor.

Eliza Scudder.

TRINITY XIX

CHRISTIAN IDEALS OF PROPERTY

LET him that stole steal no more; but rather let him labor, that he may have to give to him that needeth.

That we be renewed in the spirt of our mind,

We beseech Thee to hear us, Good Lord.

Sunday—

THE vision of Christ that thou dost see
Is my vision of greatest enemy.
He scorned earth's parents, scorned earth's God,
And mocked the one and the other rod,
His seventy disciples sent
Against religion and government.
He left his father's trade to roam,
A wandering vagrant, without home.
This was the race that *Jesus* ran,
Humble to God, haughty to man,
Cursing the rulers before the people,
Even to the temple's highest steeple.
Throughout the land he took his course,
Tracing diseases to their source.
Where'er his chariot took its way
The gates of death let in the day.

William Blake.

Monday—

WHAT has religion to say to the institution of Property? The (early) Christian Church became a corporation for mutual support, refusing the idler who would not work, but for the rest accepting the maxim that they "must provide one another with support, with all joy. To the workman, work; to him who can not work, mercy (or alms)." There is no doubt that this profound sense of the communal claim on private property, and this practically effective sense of brotherhood produced an economic condition in the Christian community which was one main cause of its progress.

Property, Its Duties and Rights.

Tuesday—

YOUR very existence is not your own: how is it, then, that your riches are? They belong rather to those for whom God has given them into your keeping. Riches are a common property, like the light of the sun, the air, or the productions of the earth. Riches are to society what food is to the body: should any one of her members wish to absorb the nutriment which is intended for the support of all, the body would perish entirely: it is held together only by the requisite distribution of nourishment to diverse parts. . . . To give and to receive is the basis and theory of all human society.

The Body of the Fathers: Tenth Homily.

Wednesday—

THE other part of Justice is Equity, that making oneself equal with others which Cicero calls "equability." For God, who both produces and breathes into men, has willed that all should be equal, that is, equally matched (*pares*). None is with Him a slave, none a master. . . . Wherefore neither the Romans nor the Greeks could possess justice, because they have had men of many unequal grades, from poor to rich, from humble to powerful. For where all are not equally matched there is not equity; and inequality itself excludes justice.

Summary of Lactantius: Vernon Bartlet, Property, Its Duties and Rights.

Thursday—

OUR inequalities materialize our upper class, vulgarize our middle class, brutalize our lower class.

Matthew Arnold.

THE strong centres of modern English property must swiftly be broken up, if even the idea of property is to remain among Englishmen.

G. K. Chesterton.

Friday—

A LIFE lived in the spirit that aims at creating rather than possessing has a certain fundamental happiness of which it can not be wholly robbed by adverse circumstances. This is the way of life recommended in the Gospels and by all the great teachers of the world. Those who have found it are free from the tyranny of fear, since what they value most in their lives is not at the mercy of outside power. . . . But the teaching of Christ has been nominally accepted by the world for many centuries, and yet those who follow it are still persecuted as they were before the time of Constantine.

Bertand Russell: Proposed Roads to Freedom.

Saturday—

ONLY the meek inherit the earth, and so long as we guard the goods of earth for that common inheritance, we cannot be too acquisitive. Let us enhance our sense of the sacredness of property till it shall become impossible for the least or weakest to find himself a homeless wanderer in this heritage which is his own.

Vida D. Scudder: Socialism and Character, p. 298.

WHATEVER we treasure for ourselves separates us from others; our possessions are our limitations.

Rabindranath Tagore.

TRINITY XX

A WEEK OF THANKSGIVING

GIVING thanks always in all things unto God the Father, in the name of our Lord Jesus Christ.

For our power to make melody in our hearts to Thee, Good Lord, we thank Thee.

Sunday—

LORD GOD ALMIGHTY, we give thanks to Thee for all things, because Thou hast sheltered us, Thou hast redeemed us unto Thyself, Thou hast brought us to this hour. Remember, O Lover of men, the sowings and the increase of the land; may they grow and multiply. Remember, O Lord, the safety of Thy Holy Church. Remember, O Lord Jesus Christ, the captivities of Thy people. Heal them that are sick, give rest unto them that are fallen asleep. For Thou art the resurrection of us all, and to Thee, with Thy Father and the Holy Ghost the Life-Giver, we send up thanksgiving unto highest Heaven, world without end. Amen.

Liturgy of the Coptic Jacobites.

Monday—

GLORY to Thee, O Lord, Who by thy operation hast manifested the everlasting harmony of the world. Thou hast opened the eyes of our hearts that they may know Thee, the Highest among the highest, the Holy One among the holy ones. Thou exaltest the humble and puttest down the mighty. Thou whose regard penetrates the abyss and scans the work of men: Thou who hast multiplied the nations upon earth, and chosen from among them those who love Thee through Jesus Christ: we beseech Thee, O Master, be our help and succor. Yea, O Lord, make thy face to shine upon us for our well-being and our peace, and give concord to all the dwellers upon earth.

From the Epistle of St. Clement of Rome, second or third century.

Tuesday—

MEN in that time a-coming shall work and have no fear
For tomorrow's lack of earning, and the hungry wolf anear!
I tell you this for a wonder that no man then shall be glad
Of his fellow's fall and mishap, to snatch at the work he had!
For that which the worker winneth shall then be his indeed
Nor shall half be reaped for nothing by him that sowed no seed,
O strange, new, wonderful justice! But for whom shall we gather the gain?
For ourselves and for each of our fellows, and no hand shall labor in vain!

William Morris.

Wednesday—

MY neighbor's grief is dark to me.
I gaze and dread, without;
And marvel how he lives to bear
The blackness and the doubt.

And yet, by all lost ways of grief
That I have had to plod,
I know how small a rift lets through
A little gleam of God.

Josephine Peabody Marks.

Thursday—

COME, dear Heart!
The fields are white to harvest: come and see
As in a glass the timeless mystery
Of love, whereby we feed
On God, our bread indeed.
Torn by the sickles, see Him share the smart
Of travailing Creation: maimed, despised,
Yet by His lovers the more dearly prized
Because for us He lays his beauty down—
Last toll paid by Perfection for our loss!
Trace on these fields his Everlasting Cross,
And o'er the stricken sheaves the Immortal Victim's Crown.

Evelyn Underhill.

Friday—

FROM far horizons came a Voice
that said,
"Lo! from the hand of Death take
thou thy daily bread."
Then I, awakening, saw
A splendour burning in the heart of
things:
The flame of living love which lights
the law
Of mystic death that works the mys-
tic birth.
I knew the patient passion of the
earth,
Maternal, everlasting, whence there
springs
The Bread of angels and the life of
man.

Evelyn Underhill.

Saturday—

NOW in each blade
I, blind no longer, see
The Glory of God's growth: know it to be
An earnest of the Immemorial Plan.
Yea, I have understood
How all things are one great oblation made:
He on our altars, we on the world's rood.
Even as this corn,
Earth born,
We are snatched from the sod;
Reaped, ground to grist,
Crushed and tormented in the Mills of God,
And offered at Life's hands, a living Eucharist.

Evelyn Underhill.

TRINITY XXI

CHRISTIAN STEADFASTNESS

STAND therefore having your feet shod with the preparation of the gospel of peace.

That we watch with all perseverance
We beseech Thee to hear us,
Good Lord.

Sunday—

WHAT is needed today, men and brethren, is men who will live for their fellows, and by that I mean who will give every inch of their time and every particle of their being for the welfare of mankind, the common weal.

Bishop Brent: The Inspiration of Responsibility. Longmans.

Monday—

DO we "desire a better country, that is an heavenly?" Why, then the New Testament tells us that we must be full of energy and activity, true members of the Church Militant; for it is the violent only, or those who exercise continual force, that gain final admission to the kingdom of Heaven, the Church Triumphant.

Charles Fox.

Tuesday—

THE true Christian is the true citizen, lofty of purpose, resolute in endeavor, ready for a hero's deeds, but never looking down on his task because it is cast in the day of small things; scornful of baseness, awake to his own duties as well as to his rights, following the higher law with reverence, and in this world doing all that in him lies, so that when death comes he may feel that mankind is in some degree better because he has lived.

Theodore Roosevelt: The Strenuous Life. By permission of The Century Co.

Wednesday—

SOME people have imagined that they only renounce the world as it ought to be renounced, who retire to a cloister or a monastery; but this is as unreasonable as to make it necessary to lay aside all use of clothes to avoid the vanity of dress. They only renounce the world as they ought . . . who comply with their share in the offices of human life without complying with the spirit that reigneth in the world.

William Law: Christian Perfection.

Thursday—

WHO goeth in the way which Christ hath gone
Is much more sure to meet with Him than one
That travelleth by-ways.
Perhaps my God, though He be far before,
May turn, and take me by the hand, and more
May strengthen my decays.

George Herbert.

Friday—

V. Blessed are they that hunger and thirst after justice.
R. For they shall be filled.

O CREATIVE Word who while on earth didst not disdain to be known as the Carpenter, grant sight to those blinded by luxury and deliverance to those bound by want, that the rich may joyfully follow the simplicity of Thy most holy life and the poor may obtain the inheritance of the meek, and that the hearts of all may be set with one accord to discover the Way of Salvation; through Thy mercy who for our sakes didst become poor that we through Thy poverty might become rich. Amen.

S. C. H. C. Manual.

Saturday—

"FORWARD!" cried one, "for us
no beaten track,
No city continuing, no turning back:
The past we love not for its being
past,
But for its hope and ardour forward
cast."

Henry Newbolt.

LET us each in God's name do our part, and then the time is not far distant when we shall see our land not merely the richest, but the brightest, the freest, and consequently the most Christian in the world. So long as there is one untended sick-bed, one unrelieved poor person, one unavenged injustice, one preventable misery permitted, there is work for us to do.

H. Russell Wakefield.

TRINITY XXII

ALL SAINTS

V. Blessed are the pure in heart
R. For they shall see God.

FOR confidence that He who hath begun a good work in us will perform it unto the Day of Jesus Christ,
Good Lord we thank Thee.

Sunday—

FACES, faces, faces of the streaming, marching surge,
Streaming on the weary road, toward the awful steep,
Whence your glow and glory as ye set to that sharp verge,
Faces lit as sunlit stars, shining as ye sweep?

Lo, the Light, they answer, O the pure, the pulsing Light,
Beating like a heart of life, like a heart of love!

. . . . . .

O my soul, how art thou to that living Splendor blind,
Sick with thy desire to see even as these men see!
Yet to look upon them is to know that God hath shined:
Faces lit as sunlit stars, be all my light to me!

Helen Gray Cone.

Monday—

BRING me to see, Lord, bring me yet to see
Those nations of Thy glory and Thy grace
Who splendid in Thy splendour worship Thee.

. . . . . .

Home-comers out of every change and chance,
Hermits restored to social neighborhoods,
Aspects which reproduce One countenance,
Life-losers with their losses all made good,
All blessed hungry and athirst sufficed,
All who bore crosses round the Holy Rood,
Friends, brethren, sisters of Lord Jesus Christ.

Christina Rossetti.

Tuesday—

AS clouds sweep over the moon,
The hosts of the dead pass by:
They veil the terrible face,
The inviolate face of the sky.
They fill the winds of the world
With the sound of their gentle breath;
They temper the glitter of life
By the merciful shadow of death.

. . . . . .

Their care is all for us; they whisper low
Of the great heritage
To which we go. . . .
We all unknowing, wage
Our endless fight,
By ghostly banners led,
By arms invisible helped in the strife.
Without the friendship of the happy dead
How should we bear our life?

Evelyn Underhill: Immanence.

Wednesday—

THE neglect of prayer for the dead and a general lack of interest in the vast buried body of humanity, whereof we who now live are only the newly-forming but as yet unformed matter, is characteristic of the ultra-individualism of modern religion. . . . The living are but strangers and pilgrims on this visible earth, seeking an invisible City whose builder and maker is God, whose foundations are upon the hills of Eternity. In this view, Humanity is one great Tree of Life which year by year sends forth its green, tender shoots to be hardened into formed wood as autumn and winter succeed to summer and spring.

George Tyrrell: Oil and Wine.

Thursday—

LET us have no scruples in throwing ourselves into the work to which the Church of the twentieth century is manifestly called by God, —the progress towards a *Civitas Dei* here on earth. . . . We need not be afraid of losing sight of the next world by living for our own and the next generation. The land that is very far off, and those who are gone thither before us, will never seem nearer to us than when Christian charity in its most concrete practical form has become the ruling principle of our lives. "We know that we have passed from death unto life," says St. John, "because we love the brethren."

W. R. Inge.

Friday—

NO ideal of a perfect state, no dream of a golden age or paradise restored which has ever visited the imagination of genius or risen before the rapt gaze of inspired seer or prophet, can surpass that future of universal light and love which Christianity encourages us to expect as the destiny of our race . . . when we shall all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ.

John Caird.

Saturday—

O GOD, whose joyous love is as a boundless ocean, let the stream that makes glad the City of God flow into the turbid, sluggish waters of our lives; let its clear, strong current course through our weak wills, that we may meet all difficulties with overflowing life and energy; through Him Who is our life, even Jesus Christ our Lord. Amen.

Prayers from the City of God.

TRINITY XXIII

UNWORLDLINESS

FOR our conversation is in Heaven,

From minding earthly things,
Good Lord, deliver us.

Sunday—

AND Patience told him of Poverty and Riches and of the nine blessings of Poverty: "It is," said Patience, "a hateful blessing, it judges none (for it is too poor to be made a judge), it is wealth without calumny, it is the gift of God; it is mother of health; it is a road of peace; it is a well of wisdom; it is business without loss; and it is happiness without care."

Langland: The Vision of Piers the Plowman.

Monday—

IT is wonderful upon how little those rare natures, making the most of things, will live and thrive. There is a great deal more to be got out of things than is generally got out of them, whether the thing be a chapter of the Bible or a yellow turnip, and the marvel is that those who use the most material should so often be those who show the least result in strength of character.

George Macdonald: Sir Gibbie.

Tuesday—

IT is the enduring of hardness, it is sharing the life . . . it is a discontent with the luxury, the "needed comfort," as it is called, of modern life, that will create amongst the educated classes a true enthusiasm for the righting of wrongs that cry out continually into the ears of the Lord God of Sabbaoth, for which, if we do not repent of them, England's Church, because she has not dared to speak out the truth, must expect her punishment.

Rev. R. R. Dolling.

Wednesday—

SHALL I speak to you of the blasphemies which the sight of the dirt protected by raiment bought at so great a price rouses in the poor when, amid cruel sufferings from winter frost, they behold their own flesh and blood, torpid with cold, hunger and thirst on account of the wicked impiety and thoughtless want of compassion expressed by this luxury? Lend an ear, O woman arrayed in a train, pay heed, O narrow mind.

Sermon of St. Bernardino of Siena.

Thursday—

DRUMS and battle cries
Go out in music of the morning-star—
And soon we shall have thinkers in the place
Of fighters, each found able as a man
To strike electric influence through a race,
Unstayed by city wall and barican.

Elizabeth Barrett Browning: Casa Guidi Windows.

Friday—

WHEN your body is committed to the ground, the sight of your homes will not permit the memory of your ambition to be buried with you, but each passer-by, as he contemplates the height and size of your grand mansions, will say to himself or his neighbors, "How many orphans were left naked! How many widows wronged! How many persons deprived of their wages!" Thus the exact contrary of what you expected comes to pass: You desired to obtain glory during your life, and, lo! even after death you are not delivered from accusers.

Ancient Homily.

Saturday—

COMFORTS very soon reach the point where they begin to clog instead of liberating human energies. A venerable statesman has been heard to remark that the things people say they "can't do without" are like the pieces of thread with which the Lilliputians bound Gulliver. Nobody therefore can find out what he really needs for his work without constantly testing himself in giving up things.

Bishop Gore: Prayer and the Lord's Prayer.

TRINITY XXIV

ALLELUIA!

GIVING thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light.

That we be strengthened unto all patience and long-suffering with joyfulness,

We beseech Thee to hear us, Good Lord.

From glory to glory advancing, we hymn Thee, the Saviour of our souls.

Sunday—

FOR days of health,
For nights of quiet sleep, . . .
For all earth's contribution to our need,
Good Lord, we thank Thee.
For our country's shelter,
For our homes,
For the joy of faces and the joy of hearts that love,
Good Lord, we thank Thee.
For the gladness that abides with loyalty and the peace of the return,
Good Lord, we thank Thee.
For the blessedness of service,
For our necessities of work,
For burdens, pains and disappointments, means of growth,
For sorrow,
For death,
Father, we thank Thee.

S. C. H. C. Manual.

Monday—

ONCE where I lay in darkness after fight,
Sore smitten, thrilled a little thread of song
Searching and searching at my muffled sense
Until it shook sweet pangs through all my blood,
And I beheld one globed in ghostly fire
Singing, star-strong, her golden canticle;
And her mouth sang, "The hosts of Hate roll past,
A dance of dust motes in the sliding sun;
Love's battle comes on the wide wings of storm,
From east to west one legion! Wilt thou strive?"

William Vaughn Moody: Jetsam.

Tuesday—

ONCE I thought that healing came
From the angels' wings.
Now the bruisèd hands of men
Seem the kindest things.

Once I thought to pluck and eat
The fruit of Paradise.
Now I break with these their bread
With unsaddened eyes.

Once I thought to find on earth
Love, perfect and complete.
Now I know it carries wounds
In its hands and feet.

Anna Hempstead Branch.

Wednesday—

TO an open house in the evening
Home shall all man come.
To an older house than Eden,
To a taller town than Rome.
To the end of the way of the wandering star,
To the things that cannot be and that are,
To the place where God was homeless
And all men are at home.

The Soul of the World.

Thursday—

THE dew, the rain and moonlight
All prove our Father's mind.
The dew, the rain and moonlight
Descend to bless mankind.

Come, let us see that all men
Have land to catch the rain,
Have grass to snare the spheres of dew,
And fields spread for the grain.

Yea, we would give to each poor man
Ripe wheat and poppies red,—
A peaceful place at evening
With the stars just overhead:

A net to snare the moonlight,
A sod spread to the sun,
A place of toil by daytime,
Of dreams when toil is done.

Vachel Lindsay.

Friday—

OUT of the dusk a shadow,
Then, a spark;
Out of the cloud a silence,
Then, a lark.
Out of the heart, a rapture,
Then, a pain;
Out of the dead, cold ashes,
Life again.

John B. Tabb.

Saturday—

MY understanding was lift up into heaven, where I saw our Lord as a lord in His own house, which lord hath called all His dear-worthy friends to a solemn feast. Then I saw the Lord taking no place in His own house, but I saw Him royally reign in His house, and all fulfilleth it with joy and mirth endlessly to glad and solace His dear-worthy friends, full homely and full courteously, with marvelous melody in endless love, in His own fair blessedful cheer; which glorious cheer of the Godhead fulfilleth all heaven of joy and bliss.

Revelations of Divine Love—recorded by Julian Anchoress at Norwich. Tr. Serenus de Cressy.

TRINITY XXV

SCRIPTURE PROMISES

THIS is His name whereby He shall be called: The Lord our Righteousness.

For the hope of His coming Who shall execute judgment and justice in the earth,
Good Lord, we thank Thee.

Sunday–

THUS saith the Lord of hosts: Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem. . . . For before those days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the adversary: for I set all men every one against his neighbor. But now I will not be unto the remnant of this people as in the former days, saith the Lord of hosts. For there shall be the seed of peace.

Zechariah: VIII.

Monday—

IF thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thine obscurity be as the noon-day. . . . And they that shall be of thee shall build the old waste places: thou shall raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in.

Isaiah: LVIII.

Tuesday—

AND, behold, there came with the clouds of heaven one like unto a Son of man, and he came even to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . But the saints of the Most High shall receive the kingdom and possess the kingdom forever.

Daniel: VII.

Wednesday—

WHEN the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations. . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, ye did it unto me.

St. Matthew: XXV.

Thursday—

WHEREFORE judge nothing before the time, until the Lord come, who will both bring to the light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

I. Cor.: IV.

AND now, my little children, abide in him; that if he shall be manifested, we may have boldness, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one also that doeth righteousness is begotten of him.

I. John: II.

Friday—

AND I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; . . . And I saw the holy city, new Jerusalem, coming down out of heaven from God made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God. And he shall wipe away every tear from their eyes. . . . And he that sitteth on the throne said, Behold, I make all things new.

Revelation: XXI.

Saturday—

THE city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): . . . And on this side of the river and on that was the tree of life . . . and the leaves of the tree were for the healing of the nations. . . . And his servants shall serve him; and they shall see his face; and his name shall be on their foreheads. . . . He who testifieth these things saith, Yea: I come quickly. Amen. Come, Lord Jesus.

Revelation: XXI-XXII.

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